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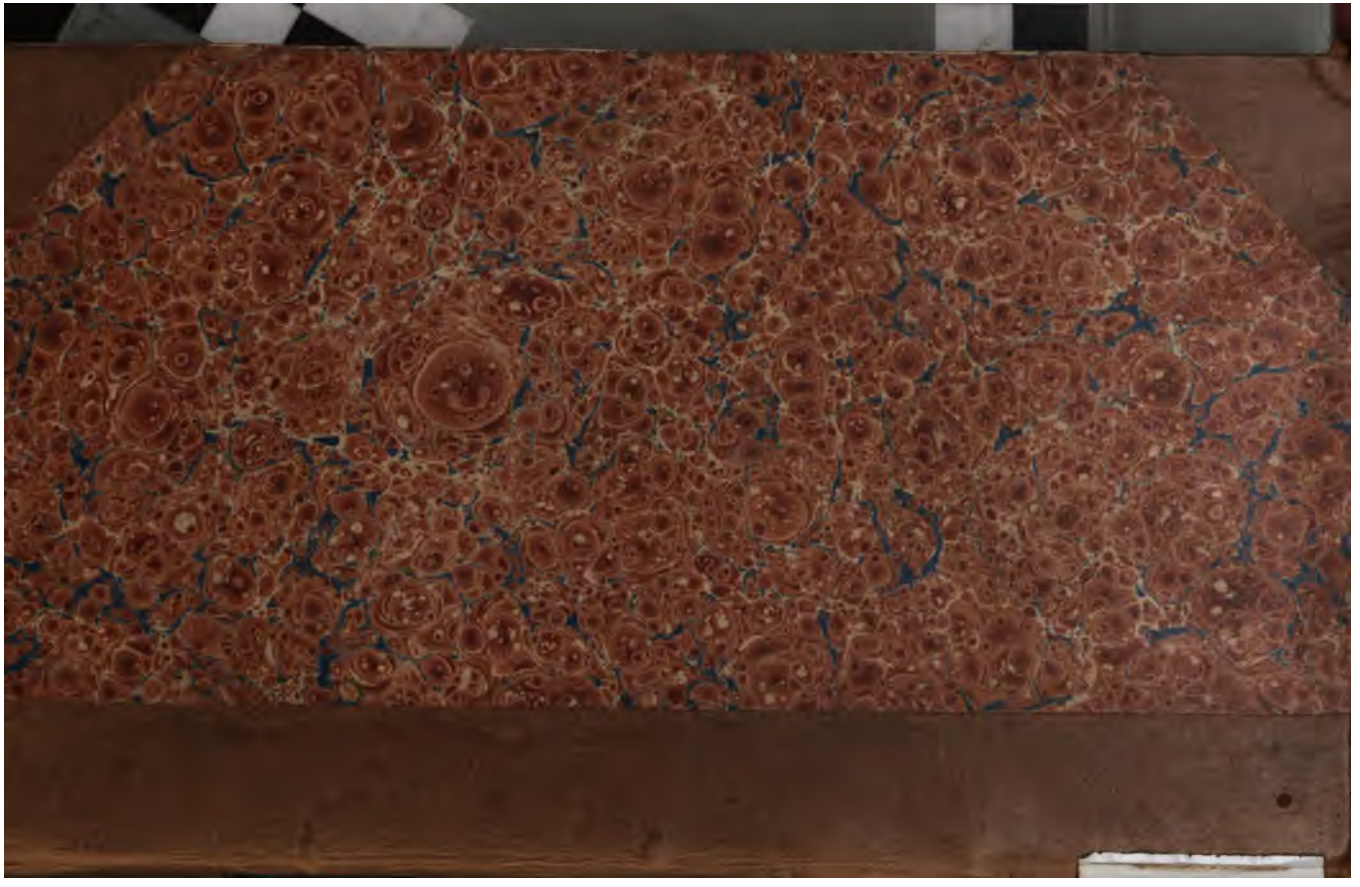

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THE

CHRISTIAN GLEANER

AND

DOMESTIC MAGAZINE

FOR 1826.

VOL. III.

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PREFACE.

It is not usual, nor would it often be proper, for Authors and Editors to invite the Public into their council chambers; but the Editor of this little work, anxiously hesitating whether to continue or discontinue it, feels that she has only the public to whom to appeal for a decision.

In the last year's Preface it was stated, that *no profit* arose from the work, and that the Editor's labours were wholly gratuitous. It might then, and now must be added, that in prosecuting them she has had to sustain *a heavy pecuniary loss;* which prudence and justice to her family forbid her farther to incur.

She still feels, what she then expressed, "a conscientious regard for the best interests of a large class of society, for whose instruction *no other monthly publication distinctly provides.*" This urges her to proceed. Besides, though the publication has *never redeemed itself*, it *has* continued steadily to extend its circulation, and the former volumes are in great demand, which strongly intimates its permanent acceptableness; indeed, it has not only received expressions of general approbation from its readers, but very strong and flattering

testimonials in its favour have issued (unsought) from individuals, whose rank in intellectual society gives value and authority to their approbation. Some of these have expressed a willingness, if others would join them, to guarantee the Editor from all risk for the ensuing year. *With* such a pledge, she would not hesitate to continue her humble, yet pleasing, and she trusts, useful exertions;—but *without* it, here they must terminate.

Should this statement meet the eye of any public-spirited individuals, who may feel inclined thus to patronize the work, they are requested to address a line to the Editor, before the 14th of December,—until which time she will hold herself ready to prosecute her labours: but should this appeal to the public feeling fail to elicit satisfactory encouragement, she must now most reluctantly bid her Readers

FAREWELL!

St. Aldate's, Oxford;
November 27, 1826.

NEW SERIES.

THE

CHRISTIAN GLEANER,

AND

Domestic Magazine.

No. 25. JANUARY, 1826. VOL. III.

Chastened Anticipations for the New Year.

"If the Lord will, we shall live, and do this or that."—James iv. 15.

THE mind of man naturally anticipates, or looks forward to futurity, and realizes scenes, circumstances, and enjoyments yet to come. This disposition is in itself innocent and profitable; it is at once an evidence of the soul's immortality, and a stimulus to enterprize, diligence, and perseverance. Who would exert himself to-day, if he did not expect to-morrow?

But this, like every other tendency of the human mind in its degenerate state, is prone to misdirection and abuse: our anticipations in general, are too low and bounded in comparison with the dignity and the duration of our nature; and, considering our constant and entire dependence, too much formed without reference to the will and permission of the Supreme Arbiter of events. Forgetful of our greatness, instead of anticipating and aspiring after glory, honour, and immortality, we cling to a clod, or eagerly pursue the vanities of an hour; and, forgetful of our littleness too, we act as if possessing a certain and extended term of human existence, and an absolute controul over circumstances and events; and we arrogantly make our calculations, and pronounce our decisions. "To-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain," and form the connexions of life, and share richly all its enjoyments The disappointments incident to man, in this state of uncertainty and imperfection, might well teach us more

modesty and hesitation; but we are backward to learn, and an express precept from Heaven was necessary to induce us to moderate our expectations from earth, and elevate them to heaven; and, indeed, we have on this subject, "line upon line, and precept upon precept." Among many others, the apostle James strikingly admonishes us against presumptuous anticipation, checking it by the humbling consideration, "ye know not what shall be on the morrow. For what is your life? It is even a vapour, which appeareth for a little while, and then vanisheth away;" and suggesting a more becoming spirit and language, "For that ye ought to say, if the Lord will, we shall live, and do this or that." The sentiments which this passage inculcates, appear to be those of habitual consciousness of our entire dependence on the Divine disposals, and habitual acquiescence in them. Let us ever realize the fact, that our intentions will be carried into execution, our purposes be effected, and our plans succeed, just as far, and no farther, than as "the Lord will:" and let us ever cherish a willingness that it should be so, and this will tend very greatly to keep us in a proper frame for discharging the various duties of life, and for meeting its events, whether of a prosperous or an adverse nature.

Under the influence of these sentiments, let us form the anticipations of the opening year. As they respect provision for the supply of our daily wants, probably most of our readers, as well as ourselves, have to depend, in part or in whole, on their own exertions for the support and comforts of life; but let us not forget our higher dependence. From whom do we derive the ability to labour? Who is it that has hitherto made our hands sufficient for us? And on whom are we just as dependent as ever, for the continuance of that capacity, and for its success? "Except the Lord build the house, they labour in vain that build it; it is vain to rise up early, and sit up late, and eat the bread of carefulness," unless the blessing of the Lord be added to the labour of our hands, to our basket and our store. Then let us not forget to seek that blessing, constantly committing our way unto the Lord; trusting in him, and doing good, while we plead his faithful promise, "so shalt thou

dwell in the land, and verily thou shalt be fed." Such a course, among other advantages, will be a preservative against engaging in any pursuit on which we cannot ask and expect his blessing. Can we say, if the Lord will, we shall live, *and sin against him*? No, He cannot will this, nor can we cherish such a thought if we habitually realize his presence and controul.

As it respects our domestic connexions, parents are anticipating the welfare of their children, planning and acting for their maintenance, their improvement, their general advantage. Children, perhaps, are anticipating the close of the period allotted to education, or their quitting the parental roof, to enter on the busy scenes of life; young persons may be anticipating pleasing connexions in life, and dreaming of years of happiness in reserve for them:— let each admit the thought, and let it have its due weight,—"If the Lord will, we shall live, and do this or that." Some fatal disease may be stealing on with silent haste, to cut you off from your cherished prospects—some accident may in a moment close your mortal existence—some unforeseen event may occur to thwart all your projects, and cut off your fondest expectations; therefore prepare for disappointment—and if it comes, think not that some strange thing has happened to you, but endeavour to recognize the hand that inflicts sorrow, as well as imparts enjoyment, and seek a Friend whom no circumstances can alienate, a portion that nothing can wrest from your grasp.

Recollecting the frail tenure on which we hold our dearest earthly connexions, let it be our care to improve them, while they are continued to us; let parents seize every opportunity of impressing useful and pious instructions on the minds of their rising offspring; let children carefully and obediently receive those instructions; let both keep in mind the account to be given, of privileges and opportunities of improvement and usefulness, and so act, that whenever the connexion may terminate, the tears of separation may not be embittered either by remorse or fearful apprehension.

"If the Lord will," we shall extend our time another year—let time be more than ever redeemed *for his glory, for our soul's vast interests, for the good*

of our fellow-creatures—"If the Lord will," we shall live, and enjoy the means of grace, the reading of his word, the ordinances of his house: let them not pass, as hitherto, neglected or comparatively unimproved, but let us "seek the Lord while he may be found, and call upon him while he is near;" or having found an interest in his great salvation, let us "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," and "walk worthy of the Lord unto all well pleasing."

Adopting this sentiment, we acknowledge our mortality. "If the Lord will, we shall live,—but—if he see fit, we shall die:—and what if *this year* we should die? Are we ready for death? "The sting of death is sin,"—have we fled for pardon and life to Him who died that sinners might live?—"Except a man be born again, he cannot enter the kingdom of God,"—are we born again? are we become new creatures in Christ Jesus? Let not these all-important subjects be any longer trifled with; the time is short—death is near; let not a moment's delay intervene, ere we commit our immortal interests to the hands of the Redeemer, and seek earnestly the influences of his grace, by which alone we can be rendered useful in life, and happy in death. May it be our happiness to adopt the delightful sentiment of an eminent Christian,—"If the Lord will that I live, he will be with me;—if he will that I die, he will take me to be with him: to me to live is Christ, and to die is gain." H. E.

Help to the Practical Study of the Holy Scriptures.

The Book of Job.

We are now entering upon a distinct class of the sacred writings, which is sometimes called Hagiographa, or *holy writings*; and sometimes the *poetical* part of Scripture, having been principally written in metre or verse. This class comprehends the Book of Job, the Psalms, and the writings of Solomon.

In the historical books, instruction is presented to our minds, rather by the way of picture or example; but in the books now before us, it is conveyed in a more

purely didactic form; that is, expressed in direct precepts. This form may not be so alluring, nor the meaning always immediately obvious; greater attention and diligence will be required on our part; but we shall find the exercise profitable in itself, and highly advantageous, in helping us the better to understand even the historical parts, by furnishing us with correct principles on which to judge, both of the dealings of God, and the conduct of men. Let us not, therefore, be discouraged by the labour that is required, or by the difficulties that present themselves; but persevere with the ardour and diligence of those who are seeking "treasure hid in a field."

The first of these books is that of Job, the introduction and conclusion of which, consist of historical facts, narrated in plain prose; but the intermediate chapters, by far the largest part of the book, are the sublimest dramatic poetry, in which a number of speakers are introduced, as declaring and maintaining their respective sentiments.

The following brief outline of the book may be useful to our readers. It opens with an account of Job's piety and prosperity,—then relates the sudden and overwhelming calamities, with which he was visited, and his eminent patience and resignation under them. The visit of his three friends, Eliphaz, Bildad and Zophar, who came with the professed intention of condoling with him, but who, on witnessing his extraordinary and complicated afflictions, unjustly concluded them to be signal expressions of the Divine displeasure, on account of some heinous and secret transgression on the part of Job, whom they accordingly bitterly and vehemently reproached; Job continued to assert his own innocency and integrity, and declared he could give no special and satisfactory reason why God should afflict him in so extraordinary a manner. The farther the debate was carried on, the wider the parties seemed from a satisfactory and amicable adjustment of their differences. At length Elihu (a fourth visitant, of whose introduction we have no particular account) interposed, summing up the whole argument, condemning the conduct of all the disputants, shewing that God

frequently afflicts men for the best of purposes, and that in every instance our duty is submission; and concluding with a grand description of the omnipotence of the Creator. After this, Jehovah himself appeared in awful majesty, addressing Job out of a whirlwind, in a most sublime and magnificent speech, illustrating his own omnipotence, and man's utter ignorance of his ways, and works of creation and providence. After this, we have Job's humble submission before God,—its acceptance,—his restoration to his former, and yet more abundant prosperity,—and his successful intercession for his three friends.

Some learned men have endeavoured to prove that the Book of Job is not a real history, but merely a fictitious narrative, designed to instruct through the medium of parable. There appears, however, no sufficient ground for this supposition, and, on the contrary, most satisfactory evidence, both from the book itself, and from other parts of Scripture, that Job was a real character. That the book is poetical, furnishes no objection against its truth. The songs of Moses and Miriam, (Exod. xv.) and that of Deborah and Barak, (Judges v.) are highly poetical; yet no one, who believes the truth of Scripture at all, doubts that they recorded matters of fact. It is not necessary for the historical truth of the Book of Job, that every sentiment of every speaker should be conveyed to us in the precise words originally used: the facts and arguments may be faithfully and exactly retained, whether expressed in poetry or prose. We have an evidence of the truth of the history, in the particular mention made of persons, places, facts and other circumstances, usually related in true histories; and we have a yet stronger evidence, in the manner in which Job is mentioned in other parts of the sacred writings. Thus, the prophet Ezekiel (xiv. 14,) couples him with Noah and Daniel, (who were unquestionably real characters,) as powerful intercessors with God; thus the apostle James (v. 11,) expressly refers to him as an eminent example of patience, and a recipient of the faithful mercy of God; he would scarcely have thus referred to an imaginary character.

The date assigned to the history of Job is very ancient; some critics place it nearly 200 years before the birth of Abraham, and suppose that as the Divine Being has never left himself without witnesses in the world to the truth of his religion, Job was the faithful witness coming in between Noah and Abraham, to confess the one living and true God, and the hope of the Messiah. Other writers have supposed the trial of Job to have taken place during the bondage of the Israelites in Egypt, about 30 years before their deliverance by the hand of Moses:—all are agreed that it is the most ancient book in existence; and though we cannot perhaps determine the precise date, it is pleasing to trace the dealings of God towards his people, and their faith in him, the same in all ages; the very truths that supported Job under his sorrows, remain, to the present day, firm as the pillars of heaven, an unshaken basis of confidence for the people of God.

The following great truths are evidently inculcated in the Book of Job.

1. The creation of the world by one Supreme Being. This is the first great principle of what is called natural religion: it is laid down throughout the whole book as an incontestible truth, but is particularly illustrated in the speech of Jehovah himself, xxxviii—xli.

2. The government of the world by the Providence of God, i. 21. ii. 10. v. 8—27. ix. 4—13.

3. The corruption of man by nature, xiv. 4. xv. 14—16. xxv. 4.

4. The necessity of an atonement, (prefigured in sacrifices) to turn away the divine anger, and render the Almighty favourable: also the intercession and mediation of a righteous person on behalf of the guilty, i. 5. ix. 33, xxxiii. 23, 24. xlii. 8, 9.

5. The certainty of a future resurrection and retribution, xiv. 7—15. xix. 25—27. xxvii. 8. xxxi. 13, 14.

There are also in the Book of Job, some remarkable references or implications, which tend to confirm other parts of the Sacred Scriptures, and by that means to confirm the whole; such as the following:—

1. To the former destruction of the world by water, *and its final* dissolution by fire, xxii. 15—20. Compare *this with Gen. vi, vii.* and Jude 14, 15.

2. To the existence and agency of angels, both good and evil, i. 6—12. ii. 1—6. iv. 18, 19. v. 1. Compare these with Psalms civ. 4. ciii. 20. xxxiv. 7. xci. 11. Heb. i. 14. Zech. iii. 1, 2. 1 Pet. v. 8, 9.*

As a poetical composition, the Book of Job ranks far above the sublimest productions of uninspired men, and equals, perhaps with the exception of Isaiah's writings, every other specimen of poetry given us in the sacred volume. It chiefly excels in elevation of thought and fidelity of description. No reader of taste can peruse many passages of the Book of Job, without having present to his imagination the very images they describe: for example, xxxix. 19—25, xli. Nor can he read of the sublime manifestations of almighty power and unsearchable wisdom displayed in the works of creation and providence (xxvi. xxvii. xxxvi. xli.), without adopting the sentiment of Job, (but what uninspired writer would have clothed it in language as suitable?) "Lo, these are parts of his ways, but how little a portion is heard of Him! And the thunder of his power, who can understand?"—xxvi. 14.

As to the characters introduced, it has been justly observed, though not numerous, they are discriminated and well supported. The milder and more modest temper of Eliphaz is well contrasted with the forward and unrestrained violence of Bildad (compare iv. 2—4 with viii.), and the terseness and brevity of Zophar (ch. xi.) with the pent-up and overflowing fulness of Elihu (xxxii.); while in Job himself we perceive a dignity of mind that nothing can humiliate, a firmness that nothing can subdue, still habitually disclosing themselves amidst the tumult of hope, fear, rage, tenderness, triumph, and despair, with which he is alternately distracted.

Many of the remarks of Job's friends, although made upon mistaken conceptions respecting *him*, nevertheless

* We have been advised not to set down these references to different passages of Scripture, and assured that our readers will never take the trouble of looking them out; but this intimation we consider an insult to the understanding and diligence of our readers. They *must* compare Scripture with Scripture, if ever they attain to an understanding of its truths and beauties, and they *will* do so, if they have appreciated the pleasure of such an attainment.

form excellent aphorisms upon general principles: At the same time, care ought to be taken not to confound the sentiments of erring, imperfect, and, perhaps, unholy persons, with the divinely inspired principles, injunctions, and promises of the word of God. This error is not unfrequently fallen into, by taking detached sentiments and passages, without due regard to their connexion.*

This Book, like every other part of the Holy Book, is profitable for doctrine, for reproof, for correction, for instruction in righteousness. Among many other important inferences, the following may be drawn:

1. Innocence and piety are no defence against Satanic influence, personal afflictions, and the misconceptions and reproaches of both enemies and friends. To do well and suffer reproach, is characteristic of the Christian: this was exemplified in the experience of Abel (1 John, iii. 12), of Joseph (Gen. xxxvii. xxxix.), of Job, in the history before us, and of the Saviour (John ix. 24, 29, x. 31, 32, xviii. 30, xix. 7.) Therefore,

2. Outward prosperity or adversity affords no criterion of character, or of the Divine approbation or displeasure.

Job was equally the servant, the friend, the child of God, when he sat bemoaning himself on the dunghill, despised and persecuted, as when he was exalted in prosperity, and surrounded by affectionate relatives and obsequious attendants. The rich man clothed in purple and fine linen, and faring sumptuously every day, was going in state to hell; while the poor loathsome beggar that laid at his gate was surrounded by attendant angels waiting to convoy his happy spirit to Abraham's bosom. (Luke xvi. 19—23.) David saw, and it has often since been seen, "the wicked in great power, spreading himself

* It is matter of regret, that even ministers, the guardians and propagators of divine truth, should sometimes have conveyed false impressions, by adopting as the basis of their discourses, texts containing sentiments not at all analogous to evangelical principles, from a want of proper discrimination in marking the *character* or *design* of the persons whose language they have adopted, or from spiritualizing historical facts or incidental expressions, in which no spiritual meaning was ever intended to be conveyed.

like a green bay tree." Asaph saw, and was discouraged, the prosperity of the wicked and the afflictions of the righteous; but he "went into the sanctuary of God, then understood he their end." (Ps. xxxvii. 35—37, lxxiii.)

3. Integrity of heart and purity of conscience form the best basis upon which the afflicted mind can rest in adversity. Under all the complicated trials of human life, all the unkindness of friends, and all the reproach of enemies, what delightful support and consolation are derived from the consciousness, "My witness is in heaven, and my record is on high!" (Job xvi. 19.) "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." (xxiii. 10.) "If our hearts condemn us not, then have we confidence towards God." (1 John iii. 21.) All promises of divine support and consolation are made to the *upright in heart;* and God delights in their prayer. (Prov. xv. 8.) "If we regard iniquity in our hearts, the Lord will not hear us." (Ps. lxvi. 18.) "But unto the upright there ariseth light in darkness." (Ps. cxii. 4.)

4. We have no right to arraign the sovereignty of the Divine Being. When the wicked prosper, and unaccountable calamities attend the righteous, we are too apt to reply against our Maker, and say, "What doest thou?" But humble submission is ever becoming to creatures like ourselves—so blind, so ignorant, so guilty. Jehovah has reasons for his conduct, though we cannot perceive them: he orders all things according to the counsel of his own will: nothing is left to the decision of chance, nor any thing decreed but what equally consists with rectitude, wisdom, and love. If we trust in God with an unshaken confidence, (like that of Job, when he said, "Though he slay me, yet will I trust in him," xiii. 15,) in the furnace of adversity we shall not only be preserved from destruction, but shall emerge with a brighter lustre and a higher degree of purity.

5. In the conferences of Job and his friends we see the ill effects of bitter religious contention. "These four pious men," observes Mr. Scott, "argued together, till, becoming angry, they censured and condemned each other, and uttered many irreverent things about the Divine character and government; and having lost their

temper, would have lost their labour, and been more at variance than ever, if another method had not been taken of deciding the controversy."

6. However upright and excellent our character and actions before men, and though, under certain circumstances, we may justly and properly plead our innocence and rectitude, yet before God we are nothing, we have nothing, but meanness, vileness, and guilt. Self-abasement is ever attendant upon a perception of the Divine glory, and the precursor of advancement, and of the signal favours of heaven. (Job xlii.)

The Returning Penitent.

AN AFFECTING NARRATIVE OF FACTS.

It is an interesting and edifying employment to observe the various ways in which the Holy Spirit operates upon the minds of those who are "dead in trespasses and sins," to awaken them to a sense of their misery and danger, and to point them to the only hope set before them in the gospel. While the sanctuary is eminently blessed as the chosen scene of his heavenly operations, yet how varied are the circumstances by which his gracious designs are accomplished! how diversified the paths which all terminate in the narrow way "that leadeth unto life!" He who formed the heart knows best how to impress and secure it; and by what means soever the change is effected, how delightful is it to the renewed mind to listen to the tale of the returning penitent! for while it revives the recollections of his own waywardness and treachery, it also reminds him of the love and tenderness that sought *him* when a wanderer, and led *him* into the paths of peace; it renews his sorrow, but confirms his faith. Such emotions were lately excited by a very interesting account given by a young woman of the operations of divine grace upon her heart, in revealing to her the natural alienation of her soul from God, and leading her to seek pardon and reconciliation by the new and living way. Though early blest with reli-

gious instruction, the pious labours of those who taught her seemed to be in vain, for she grew up unmindful of her privileges, and when come to maturer years, too plainly declared herself an enemy to God, by a lamentable indifference to the salvation of her soul, and by the derision and contempt in which she indulged when persuaded by others to attend to the momentous concern. These sinful dispositions, she confessed, were cherished by residing in a family where real religion was a stranger, and where, by seeing the carelessness and neglect with which it was treated, she learned to undervalue its great importance.

A little anecdote, which she related with ingenuousness and simplicity, may more clearly discover at this period the state of her mind. Having obtained permission to go out one sabbath afternoon, and not feeling the importance of the sacred hours, she thought she would employ the time by taking a walk. And as she was rambling she met a friend, who, having "tasted of the word of life," endeavoured to engage her in religious conversation, and to direct her attention to her present and eternal welfare; but she instantly repelled the attempt, and ridiculed the idea of a young person attending to such gloomy subjects, as she called them, when she had so much time before her. Finding she made no desirable impression upon her better feelings, but rather increased her displeasure, her friend desisted, only adding with a sort of mournful satisfaction, "Well, you cannot hinder me from praying for you." "No," she replied, with passionate earnestness, "but I would if I could." Alas! she knew not what manner of spirit she was of. How little did she think that the time was not far distant when she would fervently implore the blessings she now hated and abused! Merciful God! what patience! what forbearance didst thou return for insult and contempt! "O! the depths of the riches of thy love and wisdom."

But though she thus hated instruction, and would none of his reproof, she was a stranger to peace, and the faithful monitor within often whispered that sin was an evil and bitter thing. A circumstance, apparently trivial in itself, deeply affected her at this time, and

appears to have been the first faint gleam of light which gradually led on a bright and cheerful day. She had received, some time before, the gift of a Bible from a pious relative, who, with the hand of affectionate anxiety, had written on a blank leaf of it, "Keep this for my sake, and read it for your own;" but not valuing its holy import, she banished the sacred treasure from her sight, and for a length of time it lay concealed at the bottom of a chest. Searching one day to obtain something of which she was in want, she accidentally removed and opened the book, and the admonition met her eye. Every word reproached and pierced her to the heart. She took up the long neglected treasure, and conscious of her omission and ingratitude, watered it with her tears, and sinking upon her knees, implored forgiveness. But while thus melted into penitence, her mistress entered the room, and discovering the nature of her distress, angrily took away the book and never returned it. This circumstance increased her misery; for now the blessing was quite hidden from her sight, she suffered severely from the recollections of her misimprovement of it. How much do we owe to the pious effort and earnest prayers of those dear guardians of our early years, who, with unceasing care, guided our footsteps in the way of peace, and so often presented us to Him who "gathers the lambs in his arms!" Ah, ye cherished forms, whose heads have long since reposed beneath the clods of the valley,—we trust you will see the fruit of your holy pleadings, for we have learned to love "our father's God, our mother's early trust." We are hastening to join your happy spirits, and a few more rolling billows will, we hope, land us on those peaceful shores, where the hallowed joy of a re-union will never be interrupted by a discordant farewell!—*(To be concluded in our next.)*

Letter to the Editor.

My dear Friend,

In the present day, the catechetical or interrogatory system is adopted, for communicating the ground-work

of almost every science, with general approbation and success. Those who have practised this mode of instruction, tell us that they find knowledge, thus communicated, is more readily received by the learner, and more easily retained than on any former plan. If the pupil be at all disposed to think, a question proposed will naturally set him on thinking to furnish an answer; he will wish to find one out himself; or, at any rate, if he is not wholly destitute of laudable curiosity and desire of improvement, his curiosity will be awakened to examine the answer set before him. The question and answer naturally associate themselves in his mind, and at any future period, the very mention of the leading word in either, at once recalls the instructions thus received and treasured up.

Among the numerous catechisms that have made their appearance, I have been long looking for one on the duties of domestic servants, by means of which, young persons in our British and national schools, might acquire much useful knowledge, preparatory to their entering upon the active duties of domestic life—a sphere to which many, if not most of them, are destined, and in which much inconvenience and mortification are continually arising, from the total ignorance in which many young persons commence their career. This catechism, I would observe, like every other, should not be laid aside when once committed to memory, but kept constantly at hand for occasional reference. But I speak as if the catechism were already in existence, and am reminded that it is still a desideratum. Looking round on the circle of my acquaintance, I cannot, my dear friend, fix on one more suitable than yourself to supply the deficiency, and I do hope you will turn your attention to it. Your labours already evince, that you are kindly interested in the welfare and respectability of the class of society for whom I plead, and your observation and experience in domestic life, qualify you to write for their instruction. What *you* say will be kindly received as coming from an acknowledged friend, and will, I hope, prove very useful, as tending at once to promote intelligence, order, and comfort in our domestic arrangements, and mutual con-

fidence, respect, and good-will, between servants and their employers.

I am, my dear friend,

Your's, cordially,

* * * * *

Answer.

My dear Sir,

I am obliged by your friendly communication; I cordially approve your suggestion, and fully enter into your views, and shall most readily, to the best of my ability, engage in performing the task which you have assigned me. Perhaps, during the progress of the plan, yourself, or your friends, may favour me with hints tending to its more efficient fulfilment. Permit me to assure you, that such will be most gratefully received by

Your faithful friend and servant,

The Editor of the Christian Gleaner.

[*It is our intention to commence the proposed Catechism in our next.*]

The Motherless Family.

Chap. I.

Character of John and Martha Hunt.—Martha becomes religious.—Her concern for her family.—Character of her Children—Mary goes to service.—Mrs. Hunt's anxieties and resources.

John Hunt was a sober industrious man, a carpenter by trade; he was blessed with a very excellent wife—a prudent, notable, careful, cleanly, good-tempered woman. They had eight children; yet with John's industry, and Martha's good management, and the excellent practice they had of making each child, except mere infants, do something for its own living, they were enabled to support this large family in comfort and respectability. There was only one thing in which they differed, and that was the most important thing of all—religion. When first they were married, they only thought it necessary to attend to getting an honest livelihood, maintaining a

good name among their neighbours, being affectionate to each other, and, as they had opportunity, kind to all around them. These are all very good things: without them no family can be good or happy, and for want of them, many families and neighbourhoods have been made wretched and miserable. But when Martha Hunt had been married about a year or two, it pleased God to convince, and deeply impress her mind with the conviction, that something more than all this was necessary. She was led to consider thus with herself—"to be sure I have led an honest and peaceable life among my neighbours, but what have I ever done to please the God who made me? I have been careful about this world, but what have I ever thought about another, when the time comes for me to leave this? I have said my prayers, because I have been brought up from my infancy in a habit of so doing; but I have not at all considered myself as speaking in the presence of the great God, nor have I been concerned to inquire whether he would hear and answer me; these must be great and grievous sins,—is there any way in which they may be pardoned? I have been in the habit of saying, 'for Jesus Christ's sake,'—but what do I know about Jesus Christ? What relation do I stand in to him, or what reason have I to conclude that I shall receive any good thing from him, or for his sake?" These anxieties led her to read the Bible, and attend more constantly and seriously than she had ever done before, on the preaching of the gospel: she also found great pleasure and profit in private prayer. It was no longer, as it used to be, 'saying her prayers, because she had been always used to do so, and she should think it a sin to do otherwise;' but she found a Father in secret, and it was her delight to pour out her heart before him. I am not going to describe this good woman's character, nor to relate her history: only to observe in general that religion made a great difference in her. Whatever she before did that was right, she now did in a better manner, and from a better motive; and whenever she had neglected a duty or committed a fault, she deeply regretted it, and earnestly prayed to be forgiven for the past, and enabled to act otherwise the future.

She was now, not only a notable, careful, and affectionate wife, and a kind and tender mother, but she became deeply concerned about the spiritual welfare of those connected with her; she had learnt that the soul was infinitely more than the body, and eternity than time; so she would often entreat her dear husband to think seriously of these things; and as to the children, though no mother could possibly be more attentive to the health, cleanliness, and comfort of her children, she did not consider this as *all* her duty towards them;—no, as soon as ever they could speak, she taught them to lift their little hands in prayer, and lisp the sacred name of *Him* who made them. As they grew old enough to understand it, she would read the Bible to them, or hear them read it, and endeavour to explain it to them; and she used to pray earnestly for them, that they might early be brought to fear and love God. When there was a Sunday School set up, she took care that every one, who was old enough, should attend regularly; and she never on any account suffered them, on the Sabbath day, to play about in the streets or fields, but kept them employed in a manner suitable to the day; yet was she always so cheerful and pleasant in her manner of conversing with and instructing them, that the children never considered it a task and burden, but would often beg her to spend a little more time with them than she could well spare.

John Hunt did not quite enter into his wife's views of religion: he sometimes thought that she carried things too far; but as he was sure that she both meant well, and managed well, he did not interfere with her. Indeed, when he saw the behaviour of a neighbouring family of children, who had a vain ungodly mother, he could not help thinking, that the only way to make children orderly and well behaved, was to bring them up in the fear of God; and seeing too, that Martha, the more serious and religious she became, grew at the same time the more happy and sweet tempered, and could even speak of death without shuddering, he felt sometimes a secret wish that he was truly religious himself. The elder children were now growing up in life; George was apprenticed to a shoemaker, and Thomas to a grocer in the town; but they came hom

to take their meals, and to sleep, and their kind parents were very careful to make home comfortable to them, hoping that it might prove a means of keeping them from bad company, and of attaching them to domestic habits. George was a very steady dutiful boy; he preferred spending his leisure time with his own family to any other society whatever. On the week day evenings, he generally amused himself in cultivating his father's garden, and the evening of the sabbath was suitably and pleasantly employed in reading the Bible, and other good books; in singing hymns with his sister Mary, or assisting his mother in teaching the little ones. Thomas was more inclined for pleasure; he had got an acquaintance or two, who were inclined to lead him into practices and amusements which his good mother in particular could not approve, and which gave her great anxiety. She several times conversed with him very seriously and affectionately about these things; and, as he really loved his mother, he was generally melted by what she said, and promised fairly to conduct himself more to her satisfaction; but he was thoughtless and giddy, and the next time his companions enticed, he was too ready to fall into the snare. The next child was Mary, a girl of a very feeling, tender disposition, very dutiful and affectionate to her parents, and in particular so much attached to her mother, that she seemed never to be happy but when in her presence. Mrs. Hunt also observed in Mary's conduct, some pleasing traits, which led her to indulge a secret hope, that her mind was under the influence of real religion.—Would my young readers wish to know what marks they were, which led a pious mother to indulge this pleasing hope? Not so much any striking proficiency in learning, or cleverness in remembering, and repeating, and answering, (though these things are very pleasant and encouraging as far as they go,)—but habitual sincerity, tenderness of conscience, and love to secret prayer.

May every pious parent have the unspeakable satisfaction of witnessing in their beloved children such evidences of genuine grace, and they will be encouraged to hope of them that their path will prove that of the

just, which, like that of the shining light, shineth more and more unto the perfect day!

Now though it was a great pleasure to Mrs. Hunt to have her little girl at home, (a pious parent cannot possibly enjoy a greater pleasure than the society of a pious child), yet she began to think it would be for Mary's advantage to go to service. Children of a very meek and gentle spirit, who have passed all their time amidst the tenderness and indulgence of a parent's roof, are most apt to be overwhelmed with the roughness and crosses they meet with in the world, and with the real troubles of life, which they cannot hope always to escape. A wise and kind parent, aware of this, will endeavour, by accustoming them to some little changes, to fortify and strengthen their minds for the future. It was thus that Mrs. Hunt thought, when she determined, with her husband's approbation, to seek for Mary a situation in service. After some enquiry among the Sunday School teachers, a suitable place was heard of, and Mary went to it, not without shedding many tears at the thoughts of leaving home; but after a few days, when the strangeness of the scene was a little over, she found herself quite happy. Her mistress was a very kind good lady, who took pleasure in teaching her every thing that was necessary and useful, and who let her have every proper indulgence. She lent Mary many nice books to read, and sometimes read to her and instructed her in the same manner as her mother used to do. When she could be conveniently spared, Mary was sometimes permitted to go home and spend an hour or two with her parents. This she very much enjoyed; indeed it seemed more pleasure to her to converse with her parents and brothers and sisters, than even it used to be when they were always together: she used to teach the little ones what she had learnt out of the books that Mrs. Stanley lent her; she would bring George a copy of some pretty hymn she had met with, which she thought he did not know; and tell Thomas some fresh example she had read of the happiness of early piety, or of the ruin of a thoughtless and vicious youth; and if any little present had been made her, she was sure to bring it home, and

share it with the rest: so every one, from the eldest to the youngest, loved good kind Mary, and were delighted to receive a visit from her. The next girl to Mary was Hannah;—she was much more lively and high spirited; her parents often had the pleasure of commending her for her cheerful activity, but they sometimes also had the pain of censuring her heedlessness and inattention. She was sorry when she had through her carelessness done any mischief, and displeased her parents,—she wept and promised amendment, but it was soon all over. Nothing seemed to make any deep or lasting impression on her mind. With all Hannah's faults, there was something so pleasant and good-tempered about her, that she was a general favourite. John Hunt was a very affectionate father to all his children, but if he had any preference, Hannah was certainly his darling. Though he never interfered to take her part when her mother reproved her, yet when they were alone, he would say to his wife, "Don't make yourself uneasy about that girl,—it would be as well to be sure if she was a little more steady, but she means no harm, she has a good heart, and in time she will grow wiser." But Mrs. Hunt could not help feeling very anxious about her; she had seen many girls go on from thoughtlessness to wickedness; and she knew that unless the folly of her heart was cured, though time might alter, it would not necessarily improve her. The usual resource of this good woman, under all her anxieties and all her troubles, was prayer: every day of her life she remembered her dear husband, and every one of her children, and sought a blessing for them according to their different cases. She prayed that her children might have food and raiment, and every needful thing as it respects this world; that they might have health and ability to learn and labour to get their own living; but, above all, there was one petition, which she never forgot, and about which she was more earnest and importunate than about all the rest,—that every one of her dear children might be made partakers of divine grace, and become new creatures in Christ Jesus; for whatever amiable tempers and good dispositions they had, she knew that the Bible said, "Except a man be

born again, he cannot enter the kingdom of God." Sometimes this good woman had severe attacks of illness, and then she would think what would become of her dear children if she should be taken from them, especially her poor wild Thomas, and her giddy thoughtless Hannah? and many a bitter tear she shed in secret on their behalf,—but her mind was relieved by many passages she met with in her Bible, such as these, "casting all your care upon him (that is God) for he careth for you.—Cast thy burthen upon the Lord, and he will sustain thee.—Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, make known your requests unto God, and the peace of God which passeth all understanding, shall keep your hearts and minds, through Christ Jesus." These things are mentioned, that children may see and know what grief and anxiety their pious parents endure, because of their thoughtlessness, folly, disobedience, and neglect of religion; and that they may see also what sweet and solid supports and consolation the true Christian derives from the Bible and prayer. Oh, children! you may make light of your parents' religion now, but depend upon it, sooner or later, the time will come when you will find, that if true religion is not *your* portion, it had been better for you that you had never been born.—*(To be continued.)*

Anecdote.

The Benevolent Servants.

A POOR, but industrious and pious man, had been long laid aside from his work by severe illness, which brought him to the borders of the grave. His life still hung in doubt, and there was at best no probability that he would be able for a very considerable time to do any thing towards the support of his wife, two small children, and an aged father and mother, who resided with them, receiving indeed from the parish some small pittance for their maintenance, but dependent on the exertions of a dutiful son, for every little comfort which their age and infirmities rendered necessary.

Such a family in their afflictive circumstances deserved the commiseration and assistance of their neighbours—and it was not withheld. Some humane individuals set on foot a subscription for their relief. In pursuance of their benevolent object, they called upon a gentleman of independent fortune, who resided in the neighbourhood; they stated the case, and urged their request, but were peremptorily refused. The servants of the family, however, discovered a different spirit from their master;—having ascertained the object of the application that had been made, they voluntarily came forward with their united mites, amounting to five shillings, which were added to the subscription for the poor man.

Should similar distress at a future day be their lot, may the hand of charity never be closed against them, but may what they have thus "given to the poor" be remembered as "lent unto the Lord," and returned with rich reward, and an abundant blessing! May their offering have been accepted by Him who commended the widow's two mites,—and at a future day may they be admitted to share the commendation and reward of those who have relieved the disciples of our Lord from a love to the Saviour himself! A. C.

Practical Hints.

A REMARK TO YOUNG COOKS.—Pie-crust, cakes, and biscuits will be found to eat much more short and light, if, instead of rubbing the lard, butter, or dripping into the flour or dough, as is commonly done, it be first worked with the hand to a cream, and then the flour or dough added to it.

ANOTHER.—In making puddings, care should be taken, after well beating the eggs, thoroughly to mix them with the flour, and, if possible, to let every particle of flour be mixed with egg before any milk is added. Some persons break their eggs into the flour, and give them no separate beating; and others mix the eggs and milk together, and then add to the flour; but neither of these ways make a pudding as light as

the mode above directed. Many persons complain that they do not succeed in making a light boiled batter pudding. The following proportions were communicated by an excellent and experienced cook, and will, it is believed, be found satisfactory:—To every egg, a tablespoonful of flour, and a quantity of milk equal to the measure of the eggs, a pinch of salt, and a grate of nutmeg, to be well beaten together; the bason and cloth to be buttered (not floured); let it be perfectly full, tied up tight, and instantly put into a fast boiling saucepan. A pudding of one egg will take twenty minutes to boil; two, half an hour; five, three quarters of an hour; and larger, an hour, which time a batter pudding ought never to exceed.

ANOTHER.—In making custards, bread, rice, ground-rice, sago, tapioca, or other pudding in which milk is first boiled and then added to the eggs, the best way is to have the eggs beat up ready, and the moment that the milk, rice-milk, or whatever it may be, is sufficiently boiled, mix it by degrees with the eggs, and put it instantly into the oven, if for baking; or if for boiling, have ready your saucepan of boiling water, pudding-bason, cloth, and string, and get it in as quickly as possible without suffering it to cool. By this means you prevent the eggs from curdling. Many people think it necessary to let the bread and milk, rice-milk, &c. be perfectly cold before they add the eggs; but this takes needless trouble and time, and after all, does not always answer the end, that of preventing curdling.

Picture of a good Servant.

Were I required to pourtray a good domestic servant, I should say, he must have *eyes* like a *hawk*, but be as *blind* as a *bat*; *ears* like a *cat*, but be as *deaf* as a *post*; must have more *sensibility* than the *sensitive plant*, but yet be as *hard* as a *stone*; must be *wise* as a *counsellor*, yet *ignorant* as an *ass*; his *movement swift* as that of an *eagle*, but *smooth* as that of a *swallow*; in *manners* and *politeness* a *Frenchman*; in *probity* and

virtue an *Englishman;* in dress a *gentleman;* in *disposition* a *saint;* in *activity* a *harlequin;* in *gravity* a *judge:* he must have a *lady's hand,* a *maiden speech,* and a *light foot;* in *protection* and *defence* he must be a *lion;* in confidence and trust like the law of the *Medes* and *Persians,* "which altereth not;" in domestic management a *Moses;* in *chastity* a *Joseph;* in *pious resolution* a *Joshua;* in *wisdom* a *serpent;* in *innocence* a *dove.—Footman's Directory.*

Without a Plan.

Communicated by a Friend.

WITHOUT a plan my minutes run to waste,
Wild are my wishes, wanton is my taste;
Without a plan mere inclination rules,
The fluctuating quality of fools;
Without a plan the understanding sleeps,
The mem'ry's loaded, and the judgment weeps:
Without a plan fair reason shuts her court,
And fiends below, o'er man make horrid sport;
Without a plan blest charity complains
Her suppliants find no solace in their pains;
Without a plan beneficence must die,
Uncheer'd the poor, unwip'd the orphan's eye:
Without a plan behold proud learning's store
A heap of unappropriated lore;
Without a plan the soul sustains great loss,
For order's a constituent of the cross.
Without a plan religion stands accus'd,
While laws of grace and nature are abus'd.
Without a plan bright truth is darken'd o'er,
And dim confusion's optics miss the shore:
Without a plan the conflict graces fade,
Untried and latent in the bosom's shade;
Without a plan celestial zeal might err,
And goodness true, no social good confer.
Without a plan, the purposes of love
Must only meet accomplishment above.
The great, the wise, their fellow-mortals scan,
And angels weep o'er *souls without a plan.*

NEW SERIES.

THE

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Help to the Practical Study of the Holy Scriptures.

The Book of Psalms.

THE Hebrew name of this book signifies *praises*, for the praises of God form the chief subject, and whatever else is introduced is rendered subservient thereto. The word *Psalms* is taken from the Greek, and denotes that these sacred praises were sung, accompanied with the psaltery, harp, or lute. Among God's ancient people, the Jews, the psalms formed a considerable part of the daily worship of the sanctuary; and in the Christian church, they continue to the present day a standard and model of devotion, both public and private. It is a delightful thought, that the language in which Moses, David, Solomon, and others, so many ages ago, worshipped God, and expressed their faith and hope, their conflicts and their joys, is applicable to the circumstances and feelings of the people of God now. Thus is there a real and delightful communion of saints, from the beginning to the end of time, and one that shall extend even through eternity.

The whole collection is often called the Psalms of David, but not properly so, as many of the Psalms were not composed by David, nor could they have been even collected and arranged by him, as many of them relate to events which took place ages after his death. For instance, the 126th Psalm celebrates the return of

the Jews from the Babylonish captivity, which happened five hundred years after David's time. However, David was certainly the author of a great number of the Psalms, perhaps the greatest part of them.

I. In reading the Psalms, it is well, where we can do so, to ascertain not only the author, but the historical origin of the Psalm, or the circumstances which led the sacred poet to compose it. This information may be derived, sometimes from a careful examination of the Psalm itself, more frequently by comparing it with other parts of Scripture. In those Psalms connected with David, we shall generally succeed, by comparing them with the books of Samuel and the First of Chronicles; for example, Psalm iii. is said to be a Psalm of David, when he fled from Absalom, his son; we compare this with 2 Sam. xv. xvi. xvii. xviii. and we see at once the circumstances under which he was placed, and the suitable exercises of his mind under them. The eighteenth Psalm is almost exactly recorded in the 2d book of Samuel, there, in connexion with the circumstances which gave rise to it; see chap. xxii. which immediately succeeds the account of David's deliverance from the hand of his enemies. Psalms xlii. xliii. were most probably composed by David when driven from Jerusalem and beyond Jordan, by Absalom's rebellion, and thus deprived of the benefit of public ordinances, as well as exercised with complicated afflictions and eminent dangers: comparing with these Psalms the narrative of David's circumstances, (2 Sam. xv. and succeeding chapters,) we can enter much more fully into the distressful agitations of his mind, and his earnest longings after those sacred privileges from which he was separated.

Psalm xlviii. is one which, if perused under the very common idea of *all* the Psalms being the productions of David, will appear confused and inconsistent. "We have thought of thy loving kindness, O God, in the midst of thy temple," v. 9. Now in David's time the temple was not built; but further down in the history of Judah, we find circumstances which exactly correspond with those supposed in the Psalms. It was probably composed either on occasion of the deliverance

of Jerusalem, in the reign of Hezekiah, from the power and rage of Sennacherib; or else on the extraordinary triumph of Jehoshaphat and his subjects, over the kings that confederated against them and invaded their country: let either of these narratives be read, (2 Kings, xviii. xix. or 2 Chron. xx.) and then this Psalm as a song of thanksgiving for the deliverance wrought by God for his people and the holy city, and we find it beautifully applicable and instructive. The following references of this kind may be useful to our readers—they are formed upon the most generally received opinions as to the circumstances under which the Psalms were penned, and direct to such histories r other passages as seem to throw light upon the subject. With Psalm viii. should be read, 1 Sam. xvii. relating David's defeat of Goliath.

With the narrative of Saul's enmity and persecution of David, recorded 1 Samuel, from the eighteenth chapter to the end of the book, may be read, Psalms v. x. xi. xvii. xxvii. xxxi. xxxv. lvii. lviii. lix. lxii. lxiii. lxiv. cxl. cxli. cxlii. cxliii.

The malice of Doeg, related 1 Sam. xxi. 7, and xxii. 9—22, is especially referred to in Psalms xxxv. lii. cxx. cxl.

Psalm vii. has probable reference to 1 Sam. xxii. 7, 8, xxvi. 17—19. Psalms liv. cxl. refer to the enmity and treachery of the Ziphites, 1 Sam. xxiii.

Psalms xxvi. and lvi. especially the latter, refer to the Philistines, probably composed when they took him in Gath, 1 Sam. xxi. 11—15.

Psalms referring to Absalom's unnatural rebellion, are, iii. xiii. xiv. xxv. xxxix. xli. xlii. xliii. liii. lxi. lvii. (doubtful) lxix. lxxi. cxxi. cxliii.: these should be compared with 2 Sam. xv. and following chapters.

The treachery of Ahithophel, recorded 2 Sam. xvi. xvii. is referred to in Psalms xli. lv. lxix.

Psalms referring to David's guilt in the matter of Uriah, are, li. xxxii. and probably xxxviii.

Psalms referring to David's establishment on the throne of Israel, and his triumphs over his enemies, are, ii. xviii. xxi. xxviii. lx. lxvi. cviii. cxviii. cxliv. and should be compared with 2 Sam. v.

Psalms expressive of David's attachment to the house of God, such as xxvii. xlii. xliii. lxiii. lxxxiv. cxxii. should be read in connexion with those parts of his history which record his circumstances of privation, and absence from the ordinances of God's house; and with those in which his attachment discovered itself in earnest desires to build the temple, and in his liberal contributions thereto, such as the ten last chapters of the first book of Samuel, and the fifteenth and two following of the second book; also, 2 Sam. vii. xv. 25. 1 Chron. xxii. 1—7. xxviii. 11—21. xxix. 1—5.

Psalms connected with the removal of the ark to Mount Zion, are, xv. xxiv. xlvii. lxviii. lxxxi. xcii. and will be better understood by reading with them 2 Sam. vi. 1 Chron. xiii. xv. xvi.

Psalms lxxxiv. xcv. c. cxiii. cxiv. cxv. cxvi. cxvii. cxviii. cxxii. cxxxiv. cxxxv. cxxxvi. cxlvi. cxlvii. cxlviii. cxlix. cl. seem to have been particularly composed for the service of God in Zion, or for the use of the worshippers on their way thither. They should be compared with such historical passages as speak of the temple, service, and customs, as 1 Chron. xxiii.—xxix. and 2 Chron. vi. vii.

Psalms xlv. lxxii. cxxvii. cxxviii. particularly relate to Solomon; the first and two last to his marriage, and the second to the general prosperity of the nation under his government: these Psalms will be illustrated by a comparison with 1 Kings iii. iv. v.

Some Psalms are a recapitulation of God's dealings with his people, in rescuing them from the hand of the Egyptians, conducting them through the wilderness, giving them victory over their enemies, and settling them in the promised land; such are lxviii. lxxviii. cv. cvi. cxxxv. cxxxvi. These should be compared with the facts as recorded in Exodus, Leviticus, Numbers, Deuteronomy, Joshua and Judges.

Several of the Psalms relate to the decline of David's family, and to the miseries which came upon the people of Israel in later ages, in consequence of their sins against God. And some to the deliverances which God wrought for them: such are xii. xiv. xliv. xlix. lxiii. lx. lxvi. lxxiii. lxxiv. lxxvi. lxxvii. lxxviii. lxxx.

lxxxi. lxxxii. lxxxiii. lxxxix. xc.* xcii. xciii. xciv. xcv. xcix. cxxi. cxxiii. cxxiv. cxxv. cxxvi. cxxix. cxxx. cxxxi. cxxxii. cxxxvii. The better to understand these, we should make our minds familiar with the histories of the kingdoms of Judah and Israel, given 1 Kings, 12th chapter, to the end of the book; 2d Kings throughout; 2 Chronicles, from the 10th chapter, together with the earlier prophets, especially Isaiah, Ezekiel, and Jeremiah; next, with the circumstances of the Jews during the Babylonish captivity, and their deliverance from it, as related in the books of Ezra, Nehemiah, Esther, and Daniel, and wept over by Jeremiah in the Lamentations. With those Psalms relating to the restoration of the Jews, and their encouragement to rebuild the temple, the prophecies of Haggai, Zechariah, and Malachi, should be read.

Of the Psalms above enumerated, those which have the most clear allusion to particular events, are,

lxxviii. Asa's victory over the forces of the king of Israel. 2 Chron. vi. 4—6.

lxxxii. Instruction to the judges in Jehoshaphat's reign. 2 Chron. xix. 5, 6.

lxxxiii. A triumphal ode composed on occasion of Jehoshaphat's victory over the Ammonites, Moabites, and other enemies. 2 Chron. xx.

lxxvi. The destruction of Sennacherib's army. 2 Chron. xxxii.

lxxiv. and lxxix. The recent destruction of the temple. 2 Chron. xxxvi. 14—21. Jer. lii. and Lamentations.

lxxxv. cxxvi. The restoration from captivity under the decree of Cyrus. Ezra i.

xlviii. lxxxvii. To the rebuilding of the temple. Nehemiah.

(To be continued.)

* This Psalm is called a Prayer of Moses, the man of God. The sentiments were probably his, but they appear to have been collected and adapted at a much later date.

The Returning Penitent.

AN AFFECTING NARRATIVE OF FACTS.

(Concluded from our last.)

At length this young woman removed to the vicinity of London, and happily gained a situation where she had the benefit of pious precept and example, and the privilege of attending divine worship on the Sabbath. Vain and thoughtless, she entered the sanctuary; but not long did she remain uninterested and unconcerned. The holy silence, the peaceful serenity, the fixed attention that prevailed while the "ambassador for God" proclaimed glad tidings from the heavenly court, told her the place on which she stood was holy ground, and awed her into reverence.

Her mind was shortly after decidedly impressed under a discourse from the words—"Not by works of righteousness, which we have done, but according to his mercy he saved us by the washing of regeneration, and the renewing of the Holy Ghost." The fetters of ignorance and insensibility, which had so long confined her heart, began to yield, and she wept at the view she had obtained of her own fallen and ruined condition. The light which thus partially beamed upon her benighted spirit increased her distress, and for a time left her more unhappy than ever. For though while her spiritual guide, on the one hand, disclosed to her the awful sin and misery of remaining alienated from God; on the other, he pointed to the bright and morning Star, to direct her returning footsteps. Though while he first revealed to her the depravity and pollution which stained her soul, he never failed to lead her to the Fountain opened for sin and uncleanness; yet weak in faith, she was unable to see the beauty of the one, or to believe in the efficacy of the other.

While thus pricked to the heart, and anxiously enquiring for relief and pardon, she was obliged to leave her place; and this circumstance prevented her from attending on the ministry of the word, where she had been so deeply interested. But feeling extreme

anxiety again to enjoy those instructions, which had first permanently benefited her, she again engaged herself with a family, who, though not decidedly pious, allowed her the privilege of attending where she wished. With an aching heart she once more sought the sanctuary, and there presented her fervent supplications that something might be said which would effectually relieve her. Her anxiety for the salvation of her soul increased, and could be but ill concealed, for her sad and dejected countenance too clearly revealed some secret anguish that lurked within. As she was one day standing at the door of the house waiting for some person expected to call, an aged woman approached with a small basket of various articles for sale, and solicited her charity by making a purchase. As she was speaking to her, the poor woman gazed in her face, and perceiving it overcast with sorrow, kindly enquired if any thing distressed her. "Nothing," said she, mournfully, "in which you can help me;" but the poor creature continued to question her, and finding she could not persuade her to disclose the cause of her grief, at length said, "Is it anything that concerns your soul?" The tears which instantly flowed, told her the secret was betrayed. She immediately drew from her pocket a small Bible, the support of her declining years, and read to her the interesting parable of the publican and Pharisee; tried to explain to her the meaning of prayer, and the efficacy of a few words offered up in faith. She then knelt down, and fervently implored the divine blessing and assistance for the returning wanderer, and after endeavouring to console and direct her, went on her way. Peace to thy memory, aged saint! you did what you could, and verily it shall not lose its reward. A few more weary steps, perhaps, and you will enter into rest. One approving smile from Him "whom not having seen you love," will be an infinite compensation for the toil and heat of the way. And this unsolicited kindness shall receive its recompense at the resurrection of the just. This incident both affected and relieved her. The conduct of the poor woman seemed to reproach her for the misimprovement of her early pri-

vileges, while at the same time it encouraged her to offer the important and prevalent petition, "God be merciful to me a sinner." During a discourse one Sabbath evening some time after, a beautiful allusion was made to the parable referred to, in an earnest and affectionate exhortation to sinners, to use the short and impressive language of the publican. The trembling chord which had scarcely ceased to vibrate, was again struck, and her whole soul was tuned to grief and penitence.

Shortly after she was sent for to visit her mother who was very ill. She earnestly hoped on her journey that she might be able to reveal the cause of her distress, and tell of the change that had taken place upon her heart. But the anxious mother scarcely needed the information, for she could soon discover what an alteration had been produced in her conduct, and secretly hoped it was the work of grace. Seeking an early opportunity, she one day asked the subject of this narrative to read to her a portion of the word of God, and having done this, she said, "Now, my child, you must pray with me." The poor girl was distressed and overcome; she longed to comply with the request, but her feelings were too much excited, and she seemed to herself to be unable to utter a sentence, for, as she expressed it, "she could find no words." In the utmost agitation, she turned away, and was leaving the room—her mother perceiving her intention, and not knowing what were the suppressed emotions of her heart, said, "Are you offended with me because I asked you to pray?"—Too deeply affected to make any reply, she hastily withdrew, and going into an attic, knelt down, and fervently presented the petition, "Lord, teach me to pray." She felt relieved of a burden, and returning to her afflicted parent, said, "Mother! I was not offended, and now I will try to pray;" and then bending down beside the bed, she delighted and consoled her by the simple and pious strain of supplication which she offered up to God. When she had concluded, the poor but rejoicing sufferer, clasped her repenting child around the neck, and, as if doubting the reality of what she heard, exclaimed, "Is this my

child?" Can this be she who used to ridicule and laugh at religion?"

Divine truth gained upon her heart, and by the blessing of God upon a faithful and affectionate ministry, she learned to place all her dependance upon the Saviour of sinners. The kind Physician had deeply probed the wounded spirit, but only that it might be more effectually healed by the skilful application of the Balm of Gilead, whose soothing and restoring virtues she now experienced. By reading the Scriptures and prayer, she was enabled to see her duty and her obligations, and she expressed her wish to unite herself to the church, within whose hallowed precincts she had first tasted of the "waters of life." Her desire met with some opposition from the family where she resided, and the delay occasioned by it put her faith to a severe test. For a time, circumstances appeared so unfavourable to her wishes, that she was tempted to think she had deceived herself, and that God had not accepted her. Her difficulties, however, were at length overcome, and the desire of her soul to testify her obedience to her Lord was granted. She made "a good profession before many witnesses," and though once afar off from God, and a despiser of those who sought him, she is now, through his rich and boundless love, "sitting at the feet of Jesus, clothed, and in her right mind."

1825. M.

Catechism on the Duties of Servants.

CHAP. I.

On the Ground of the Relation subsisting between Masters and Servants—and the Obligations arising from that Relation.

Q. Are not all men by nature placed upon an equality?

A. Yes: God has made of one blood all nations of men, for to dwell upon the face of the earth.* All possess one common nature; are subject to like passions and infirmities; must alike descend to the grave;

* Acts xvii. 26.

and stand before the tribunal of God. The rich and the poor meet together; the Lord is the Maker of them all.*

Q. What claims have mankind upon each other, on the ground of this equality of nature?

A. Equal claims. What one, as a man, has a right to require of others, others have the same right to require of him. Every man living is under indispensable obligations to the virtues of truth, justice, compassion, benevolence, and gratitude. The highest and the lowest individual has alike a right to expect the exercise of these virtues towards himself, and is alike bound to exercise them towards others. Whatsoever we would (that is, could reasonably desire) that others should do unto us, we must do the same to them.†

Q. But if all men possess an equal nature and equal claims, whence arises it, that their condition in life is various?

A. By the wise appointment of Divine Providence, which has seen fit that some should be rich, and others poor; some in dependent, and some in exalted stations.

Q. How is it proved that such difference arises from appointment of Providence, and not from the oppression of man?

A. Because persons are, by nature, very differently endowed both as to their bodily and mental powers. Some possess great strength and agility of body; and some, great quickness of understanding, ingenuity of invention, strength of judgment, and capacity of memory; of which others are comparatively destitute. These, in the common order of things, fit persons for higher pursuits, and lead the way to more successful enterprize. Such faculties are the gift of God; so is the success that attends them. And as these are so variously dispensed, we may conclude that inequality of outward condition among men is appointed by the over-ruling Providence of God.

Q. Can you assign any reasons for this dispensation?

A. Yes: the true interests of society are promoted thereby. Man is not formed for solitude or inde-

* Prov. xxii. 2. † Mat. vii. 12.

pendence, but for society. No man can, by his own personal labours, without the help of others, procure for himself the conveniencies, or even the necessaries of life. The highest share of natural abilities will not enable any one individual to furnish himself with food, raiment, fuel, habitation, tools, weapons, &c., without more or less availing himself of the labours of others. The various abilities with which Divine Providence has endowed us, render some capable of serving others, and the different degrees of wealth assigned to different individuals, enable them to purchase the good offices of those around them. Unless this end were obtained, wealth would be quite useless, and ingenuity nearly so.

Q. Do any other advantages arise from this inequality of condition?

A. Yes: many excellent virtues are thus tried, exercised, and improved, which, under other circumstances, would scarcely be called into exercise; such as humility, meekness, contentment, and patience, on the one hand; and humanity, condescension, sympathy, and benevolence, on the other. These virtues enhance our happiness and usefulness in this life; and form a preparatory discipline for the nobler joys of another.

Q. But does this constitution of things necessarily involve authority in some classes of society, and obedience in others?

A. Yes: if the abilities of one man qualify him to take the direction of others, and he is willing to undertake it for mutual benefit, they must submit to his directions. If the wise is to teach the ignorant, the learner must pay attention and regard; if the rich is to contribute to the support of the poor, in consideration of labour to be performed, the poor must render such service as is reasonably required. If the strong is to support the feeble, and protect the weak, it must be by the exercise of power, which they do not possess, but to which they must submit, and on which they must rely.

Q. But do superior abilities, or more abundant possessions, confer on one man a right to exercise authority, and command the services of another?

A. Certainly not: authority and obedience are the

result of voluntary agreement, with a view to mutual benefit. Every man has a right to dispose of himself, in all the concerns of life, as he pleases, provided he does no injury to others. No one can justly demand the service of another, against his consent, merely because he is rich, and has the means of paying for it. Nor can any one, on account of his poverty, force his services upon the rich. But when two individuals mutually agree, the one to furnish certain goods for the receipt of a certain payment, and the other to make that payment on receipt of the goods, they become mutually obliged to perform their bargain; so, when a master stipulates with a servant, for such and such services, to pay him such and such wages, and the servant agrees, for those wages, to perform those services, the compact becomes mutually binding, and henceforth the master has a just right to exercise authority over the servant, and the servant is obliged to yield obedience to the master; but, at the same time, is entitled to expect and claim the promised reward of his services.

Q. Do not these inequalities, in outward circumstances, produce a great disproportion in the happiness of mankind?

A. By no means. If these matters are properly adjusted, they tend not only to the general good, but ensure a pretty equal distribution of happiness to individuals.

Q. How does this appear?

A. In several ways. 1. Outward circumstances do not affect respectability of character. Subordination involves no disgrace; a good servant is as estimable in the sight of God, and of wise men, as a good master. He who fills a small circle well, may enjoy an approving conscience, and the respect of all whose respect is worth coveting, as much as he who fills a large one.

2. A state of mutual dependance tends to produce mutual good feeling, and the exercise of many friendly offices, from which much happiness arises. Where good will and good faith subsists on both sides, mutual concord, peace, and contentment will be the result; and regard, cultivated by the mild and humane use of

authority on the one hand, and by an attentive and cheerful obedience on the other, will generally, in course of time, ripen into a cordial and lasting friendship and attachment.

3. Outward things are more equally distributed than at first sight would appear. If the servant has more bodily labour and fatigue than his master, he has less care and anxiety to disturb his peace. If he is more required to comply, he is less expected to contrive. If his worldly gains are more moderate, they are less uncertain. If his possessions are small, his calls are proportionably moderate. Having discharged his duty, he may eat his bread with a peculiar relish, and enjoy his rest without interruption; he may feel happy too in the hope of having attached the affections of his master to himself, and laid a generous claim for future assistance from him in case of need; or, perhaps, even more extraordinary advantages, by which long and faithful services have been frequently rewarded.

4. These differences in outward circumstances, so far from interfering with our prospects of future and never-ending happiness, are often made subservient in promoting our preparation for a better world, and, in the same proportion, our real happiness in this.—*(To be continued.)*

The Motherless Family.

CHAP II.

Martha Hunt's Sickness and Death.

SEVERAL times, when Mrs. Hunt had had serious attacks of illness, her husband and children became much alarmed, lest they should lose so excellent a wife and mother. Thomas and Hannah cried more bitterly than the rest,—and thought, if it pleased God to spare her life, how much more dutiful and attentive they would be than they had ever been before: but, alas! when she recovered, all these resolutions were forgotten, and they became the same giddy thoughtless creatures as ever.

At last it happened, when Mary had been at Mrs.

Stanley's about a year, that Mrs. Hunt was taken very ill. The doctor came and gave her some medicine, and said, he hoped he should find her better the next day. But when he came the next day, he looked very grave, and shook his head. On going down stairs, he asked where was that steady affectionate little maid that he used to see waiting upon her mother so tenderly? They understood at once that he meant Mary: and when they told him she was gone to place, he said, "she ought to come and see her mother *now*."—Then John Hunt trembled very much, and bursting into tears, said, "Oh! Sir, I hope you don't think my poor Martha is worse than you have seen her before?" The doctor replied, "that he would not say she was worse than she had ever been before, but that he feared the medicines had not afforded her as much relief as they had usually done; and that so many attacks must leave her constitution weaker. However," he added, "I do not wish needlessly to alarm you. I hope, with the blessing of God, your wife's valuable life may yet be preserved to her family: you may rest assured, I will use every means in my power, although I think it my duty to warn you that the event is very uncertain." When the doctor was gone, poor John Hunt felt himself in great trouble and distress of mind; "Ah, (he thought) if I was but like my dear wife, I might kneel down and pray, and get my mind comforted and relieved! but I am ignorant and sinful; I do not know how to pray." Then he took up the Bible and read a few verses; it was in the fiftieth Psalm, and though part of it seemed very alarming and awful to him, there was one verse that afforded him encouragement, it was this, "Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Then he knelt down, and, with many tears, cried out, "O Lord, be merciful to me, and spare my dear wife! spare her for the sake of these poor children! and give me grace to be more like her." After this, for some minutes, John covered his face with his hands, and seemed lost in thought. The two boys now came in to their dinner, and seeing no cloth laid, and their father in tears, and Hannah in tears, they were sure something more than common was the matter;

and George asked, in a faint voice, "Is mother worse?" "Oh, George!" replied the father, "Oh, Thomas, if any of you can pray, pray for the life of your mother! for what will become of us all if we lose her!" "I will run and fetch Mary," said George; "she would be a comfort to mother." "But stay," replied the father, "we must not be too hasty; we must not alarm your poor dear mother, nor yet Mary, without occasion; take a bit of something to eat, my poor dear children, and I will go up stairs the while, and see how your mother is now." John went up stairs, and found Martha, though in great pain, very tranquil and composed in her mind; she said to him, "My dear John, I think the doctor has said something that alarms you, and indeed I feel myself very ill; if it should please God to remove me from you, I hope all is well. I hope I have felt and do feel myself a poor perishing sinner, seeking mercy at the foot of the cross, and Jesus Christ himself has said he will not cast me out—he has not cast me out; no—he has loved me, and pardoned my sins, and brought me near to himself, and he has promised that he will receive me to himself, that where he is there I may be also." John looked surprised at these expressions, and thought his wife must be light-headed: but she reached the Bible, which laid by her bed-side, and shewed him what our Lord himself said in the sixth and tenth and seventeenth chapters of the gospel according to St. John;—and he put a mark at all the places, intending to take another opportunity of looking them over more particularly. Then Martha spoke to him again, and told him that all her anxiety in leaving the world was for his and her dear children's sakes: she most earnestly and affectionately entreated him to decide in favour of religion, and with full purpose of heart give himself up to the Lord. But her pain was very violent, and she could say but little at a time. The doctor had recommended a warm-bath, in hopes it might relieve her; and a kind, active neighbour, to whom he had given the directions, now came in with buckets of warm water, collected from the neighbouring cottages; for every one was ready at a word to pile up their turves and set the bellows to work, pleased to render any

assistance to kind-hearted Martha Hunt, who had always been so neighbourly to them. While this was about, John Hunt said he would step over to Mrs. Stanley's, and get her to break gently to poor Mary her mother's situation: so desiring the boys to go to their work, and come home as early as they could in the evening, to see how their dear mother went on, and charging Hannah to stay in-doors and wait upon the good women with any thing that might be wanted, he set off with a heavy heart. Mrs. Stanley kindly permitted Mary to return with her father, and stay all night, and promised also to call in herself in the evening, and see if she could in any way contribute to the comfort of the sick woman. Mary and her father had a silent walk home: both their hearts were full—the poor girl comparing in her own mind the feelings of that painful hour with those which she had generally indulged when going home. She was about to speak, but was checked by the thought that the comparison would only awaken new sorrows in the bosom of her beloved father: so she indulged herself only in a silent flood of tears. After a little pause she had almost uttered, "Oh! father, if mother should be taken from us"—but again she thought, "Why should I alarm him needlessly?"—and the words died upon her tongue. Then hope sprung up—"Mother has been very ill before, and it has pleased God to restore her: why may it not be so again?" But before she could give utterance to the sentiment, a gloomy chill came again over her mind, and they reached the cottage in silent anxiety, and stole gently up stairs. Martha was just replaced in her bed, somewhat relieved from pain, but very much exhausted by the means that had been tried. One neighbour was gently fanning her pale faded face, and another was sprinkling it with vinegar. Poor John and his daughter looked at each other, sighed, and shook their heads. "Take heart, neighbour," said one of the good women, "you know God Almighty is all-sufficient: your good mother has taught you to pray, Mary, and you must pray that he may help you to keep up your spirits, and be a comfort and support to your parents. There's poor Hannah takes on so piteously, we were glad to send her out with the

little ones, for fear her sobbing should disturb her poor mother." The doctor now came in, anxious to observe the effect produced on his patient by the means he had ordered. John met him on the stairs, and grasped his hand, saying, "Oh, Sir, your goodness is very great to pay such attention to a poor man's wife! May God Almighty reward you!"—he sobbed, and added, "and spare her precious life, for I am sure ours is a lost and ruined family if Martha is taken away." "Be composed, my friend," said the good doctor, "I trust your prayers may be answered in your wife's recovery; but pray rather for submission to the unerring will of God, and a sanctified use of the affliction: these petitions we are sure will not be denied." Finding the poor woman in a very weak state, he administered to her a cordial medicine, after which she recovered a little, and seeing her beloved Mary at her bed-side, after expressing gratitude for the kind attention of her neighbours, begged that they would return to their families, where she knew they must be wanted. To this they agreed, after charging Mary to send for them at any moment when their assistance might be desirable.

When they had left the room, Mrs. Hunt thus addressed her kind doctor, who still sat by her bed-side: "Sir, I humbly thank you for all your kindness, and I am willing to try any means that you may think proper: it is my duty to do so, and for the sake of my dear husband and children, if it be the will of God, I should be thankful to recover; but I feel myself sinking very fast, and I do not think I shall be raised up again—do you, Sir?"

"My good friend," replied Mr. K., "it is impossible for me to pronounce. I dare not say that your case is altogether free from danger; but, with God, all things are possible. Many have been brought lower still than you are, and have been raised up again. I trust this will be your case; but it is very essential that your mind should be kept in a calm and composed state.

"I bless God that it is so," replied the sick woman. "Oh, Sir, that is a great word, 'Thou wilt keep him

in perfect peace, whose mind is stayed on thee; because he trusteth in thee.'"

Mr. K.—"Yes, my friend, it is a great word; and you are enabled to 'trust in the Lord for ever, and find that in the Lord JEHOVAH is everlasting strength.'"

Mrs. H.—"Yes, Sir; more so than ever I did. I used to grieve over this passage, and think it was not as it should be; that my trust was not of the right kind, for my mind was not kept in perfect peace. I have had many many anxious struggles of heart about my dear husband and children; but now I can leave them all in the hands of my God, hoping that he will do for them exceeding abundantly above all that I can ask or think."

Mr. K.—It is a great mercy to know God as a refuge, and, in the season of affliction, thus to be enabled to draw water with joy out of the wells of salvation. Yours is now a situation in which to *enjoy* religion, not to *seek* it."

Mrs. H.—"Oh, no, Sir; what should I do now, with my poor aching head and feeble spirits, if I had to cry out in uncertainty and anguish, What must I do to be saved? I hope mine is not presumption, but a good hope, through grace. Surely I have sought the Lord, and he has heard me, and answered me, and delivered me from all my fears. I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Oh, my dear children! Oh, my dearest husband! do seek the Lord while he may be found, and call upon him while he is near." Overpowered by her feelings, the sick woman again sunk in a swoon, from which she was long in recovering; and when at length she regained consciousness, yet continued in so feeble a state as scarcely to admit of her speaking. Her countenance, however, presented the lovely index of a mind at peace.

The lads hastened home from their work to visit the sick bed of their mother. George, silently considering in what way he could minister to her comfort, earnestly imploring the Divine Being on her behalf, and ponder-

ing, with mingled feelings of gratitude and self-accusation, on her maternal tenderness and pious instructions. Thomas sometimes burst forth into violent expressions of distress, mingled with bitter reflections on his own misconduct, and vehement resolutions of amendment. Then, between whiles, he would eagerly catch at hope: "Mother has got better a great many times, and why should she not now? I dare say the doctor's stuff will do her good, as it always did before, and, in a few days, she will be as well as ever." But the sight of his mother soon dispersed these flattering hopes, and Thomas stood trembling by her bed-side, expecting that every breath would be her last. Unable to speak, she motioned for her Bible, and, with some difficulty, turning to the parable of the Prodigal Son, put it into his hands, and appeared deeply engaged in mental prayer. Thomas sobbed aloud, and quitted the room. George, who remained, pressed the hand of his beloved parent, and asked if he could do any thing for her. With difficulty she articulated, "Nothing, nothing; God is my refuge and strength, a very present help."

"Perhaps," said George, and looked with timid hesitation at his father, as doubting whether the proposal would be agreeable, "perhaps mother would like to see the minister."

"Oh, yes, yes," eagerly replied the father; "no doubt she would, why had we not thought of it before? Go, George, directly, and ask him if he will be kind enough to step down; and no doubt he will, for he is a kind gentleman, though I have not always behaved as respectfully towards him as I ought to have done."

John Hunt's mind ran back to his wife's first illness, when she became impressed with a sense of the value of her soul, and the importance of salvation. At that time John could only think of religion as a gloomy melancholy thing, tending to unfit people for the duties of life, and to deprive them of its enjoyments; and he had more than once rudely signified to the minister that however acceptable his visits and prayers might be to his wife, they were not so to himself. But Martha's 'patient continuance in well doing' had softened down

her husband's opposition, and her cheerful serenity had convinced him that the subject of real religion is rather an object of envy than of contempt. John had long become pretty regular in his attendance at church; he had long forborne to make contemptuous remarks on what he heard; he encouraged the children to repeat to him what they learned at the Sunday school; and, only a few weeks before, having attended to see the children receive their rewards, he was so much pleased, that, in the simple affectionate instructions addressed to them by the minister, they were exhorted to be obedient to their parents, as well as diligent in their learning, and mindful of religion; that he could not forbear waiting in the aisle for the minister, and, with a low bow, thanking him for his fine discourse. Martha, on this occasion, shed tears of joy to see her husband's prejudices giving way, and she indulged a lively hope that he might, by the same rich grace, which she had so sweetly experienced, be at length brought to receive the truth into his heart in the love of it.

On George's proposal, cordially and readily as the father agreed to a measure which he knew would afford pleasure and consolation to his afflicted partner, it will readily be supposed that he could scarcely, without some feelings of compunction and misgiving, ask a favour of the man whom he had formerly disesteemed, and even insulted. However, the circumstances of his wife overcame these feelings, and he waited with eagerness the arrival of the venerable man, of whose readiness to comply with the summons he could not doubt, and whose presence and conversation he hoped would be consolatory and profitable.

During the absence of the children, Martha cast an enquiring eye round the room, and, on ascertaining that she was attended by her beloved husband alone, rousing all her energies, she affectionately grasped his hand, and said, "John, you have been a kind husband to me, and great has been our happiness together; but remember, John, '*you must be born again*:' the Saviour himself says so."

"Yes, Martha," sobbed John, in reply; "I know it, I know it, but how can it be?"

"Pray, my dear husband, pray, seek, ask, and He who has received me, will not cast you out. Lord, look down——" She was gliding into the language of prayer, but her faltering lips failed to give expression to her desires, and, exhausted by the effort, she again sunk into insensibility. Her husband gazed on her with terror and anguish, fearing that life itself had fled. At the moment, Mary introduced Mrs. Stanley, who had just arrived, and who, bidding the afflicted family to compose themselves, assiduously and judiciously applied such remedies as soon succeeded in restoring the invalid to a degree of animation, and enabled her to receive, with mental collection and enjoyment, the visit of her pastor, who soon afterwards arrived.

Her extreme weakness disabled her for much conversation; but, as the pious man whispered to her those "exceeding great and precious promises," on which her hopes had long relied, heavenly joy beamed from her closing eyes, her trembling lips feebly moved in grateful response, and seemed to proclaim that those promises were still "all her salvation, and all her desire." As Mr. B. rose to reach the Bible, Martha's eyes wandered round with a look that seemed expressive of her wish, that all the members of the family should be gathered round her bed, to join in the exercise with which the pastor was about to close his visit. The little ones had been committed, for the night, to the care of one kind neighbour and another; but George, Thomas, Mary, and Hannah, soon assembled, and, after reading the twenty-third Psalm, the venerable pastor affectionately commended the afflicted, yet happy saint, and her weeping family, to the care of "the God of all grace."

"Farewell, my friend," said he, taking Martha's feeble hand, as he rose from his knees. "The Eternal God be thy refuge, and underneath the everlasting arms. This bed of languishing is to you, through his mercy, the gate of heaven."

"Yes," replied the dying woman, rousing all her energies to give utterance to the delightful sentence—"Looking for the mercy of our Lord Jesus Christ *unto eternal life.*"

"There, too," said the minister, "is all my hope; and the Scripture saith, whosoever believeth in him shall not be confounded." He took his leave. John Hunt followed him down stairs, and kindly expressing his sorrow for past disrespect, entreated the good man to repeat his visits, and hoped that God would reward him. "The Lord support you, my friend, and make you, and each of your dear children, partakers of that precious faith, through which the dear saint we have just left is now rejoicing in hope of the glory of God."

After the minister's departure, John retired to a little garret, and there, as well as he was able, asked of God pardon—faith—a change of heart—which he now saw to be blessings of infinite value.

While he was thus engaged, Mary, who had been sent to fetch some article out of the room, seeing her father prostrate on his knees, retreated, and returning to her mother's room, mentioned the circumstance. A gleam of joy illuminated afresh the countenance of the dying Christian, and expressions of gratitude and hope half inarticulately trembled on her lips. She received from Mrs. Stanley an assurance, that the best interests of the family would ever be dear to her heart; and she doubted not equally so to that of the good minister. The assurance seemed satisfactory to her mind. She beckoned to her each of her children present, and imprinting a mother's fondest kiss, dismissed them for the night; and seemed, from that moment, wholly to give herself up to communion with the skies. Mary, George, and their father, however, soon afterwards returned to the room, and, with a neighbour, whom Mrs. Stanley, on her way home, desired to pass the night with them, silently watched round the bed of their beloved friend. After lying several hours in a kind of stupor, Martha became restless. A few sharp struggles terminated the conflict, and morning dawned on a bereaved husband and a motherless family.—*(To be continued.)*

Anecdotes.

THE SOURCE OF INFIDELITY.

It has often been a matter of wonder, that the principles and reasonings of infidels, though frequently accompanied with great natural and acquired abilities, are seldom known to make any impression on sober people. It is said of a gentleman lately deceased, who was eminent in the literary world, that, in early life, he drank deeply into the free-thinking scheme. He and one of his companions, of the same turn of mind, often carried on their conversations in the hearing of a religious, but illiterate countryman. This gentleman afterwards becoming a serious Christian, was concerned for the countryman, lest his faith in the christian religion should have been shaken. One day he took the liberty to ask him, whether what had so frequently been advanced in his hearing, had not produced this effect upon him? "By no means," answered the countryman; "it never made the least impression upon me."—"No impression upon you!" said the gentleman. "Why, you must know that we had read and thought on these things much more than you had any opportunity of doing."—"Oh, yes," said the other; "but I knew also your manner of living: I knew that, to maintain such a course of conduct, you found it *necessary* to renounce Christianity."

THE FOOL'S REPROOF.

There was a certain nobleman (says Bishop Hall) who kept a fool, to whom he one day gave a staff, with a charge to keep it till he should meet with one who was a greater fool than himself: not many years after, the nobleman fell sick, even unto death. The fool came to see him: his sick lord said to him, "I must shortly leave you."—"And whither are you going?" said the fool. "Into another world," replied his lordship.—"And when will you come again? within *a month?*"—"*No.*"—"Within a year?"—"No."—

" When then?"—" Never."—" Never!" said the fool: " and what provision hast thou made for thy entertainment there, whither thou goest?"—" None at all."—" No!" said the fool, " none at all! Here, then, take my staff; for, with all my folly, I am not guilty of any such folly as this."

GRATITUDE AND PATRIOTISM.

A very poor and aged man, busied in planting and grafting an apple-tree, was rudely interrupted by this interrogation: " Why do *you* plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and, leaning upon his spade, replied, " Some one planted trees for me before I was born, and I have eaten the fruit: I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

THE PUNCTUAL HEARER.

A woman, who always used to attend public worship with great punctuality, and though residing at a distance, took care to be always in time, was asked, how it was she could always come so early. She answered, very wisely, " That it was part of her religion not to disturb the religion of others."

A Simile,

Written at the Sea-side.

(Extracted from an Old Periodical.)

See, how beneath the moonbeam's smile
Yon little billow heaves its head;
And having glisten'd there awhile,
Sinks silent to its ancient bed:
So Man, the sport of bliss and care,
Rises on life's eventful sea,
And having swell'd a moment there,
Subsides into eternity!

NEW SERIES.

THE

CHRISTIAN GLEANER,

AND

Domestic Magazine.

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Warning against Evil Company.

[To the Editor of the Christian Gleaner.]

MY DEAR FRIEND,

THE following affecting facts were communicated to me by a minister from a distant county, lately visiting the metropolis. Conceiving that the narration might be generally useful, I obtained permission to communicate it for insertion in your Magazine. May it prove the means of enforcing, on the minds of your readers, those cautions of Holy Writ, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away," Prov. iv. 14, 15.

At nine or ten years old, —— —— was an amiable child, diligent in pursuit of learning, remarkably dutiful and affectionate to his parents, correct in his general deportment, and the subject of religious impressions. But he fell into vicious company; and these good impressions were stifled. The youth, who began to indulge the love of sin, did not long like to retain God in his thoughts;—for who loves to think of the laws he has broken; the witness who has beheld his transgression; the Judge who condemns him to punishment? Religious restraints removed, vice gained easy ascendancy; the youth was quickly seduced to every species of ingenious mischief, and made such a wretched proficiency

as soon gave him influence among his companions, and distinguished him as their ringleader. "They sleep not except they have done mischief," observes Solomon, in his lively description of the wicked, "and their sleep is taken from them, unless they cause some to fall." (Prov. iv. 16.) Such was the case with these young depredators. Not from malignity, but sport, they were constantly perpetrating and achieving schemes for breaking windows, destroying or robbing orchards and gardens, &c. In these pursuits the youth in question continually exposed himself to the most perilous circumstances, and on several occasions narrowly escaped with his life; beside repeatedly hazarding punishment for violating the laws of his country.

It will readily be concluded, that the youth thus addicted to vicious pleasures was no longer the lovely dutiful child, the pleasant inmate, and peaceable neighbour. Sunk under the hardening influence of habits, he became sceptical and profane, disobedient to parents, regardless of character, a constant annoyance to the family of which he was a member, and a pest of society.

And was he happy in the midst of his vicious pursuits? Let the youth answer, who, disregarding the remonstrances of parents and the admonitions of conscience, is treading in the same path. Let the unerring Word of God answer — "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." (Is. lvii. 20, 21.) The truth of this, the young transgressor experienced, and abhorred himself even while pursuing iniquity with greediness. Remorse was so strong upon him at times, as to extort the most vehement resolutions of forsaking his evil ways. On one occasion, he bound himself, in a solemn engagement, signed with his own blood; but all these resolutions proved wholly ineffectual. He soon returned to his vicious course; evil habits became rivetted upon him with additional force from temporary interruption, and he sunk in the depths of practical and professed infidelity.

In these circumstances of depravity and mischief, he was surrounded with about twenty companions; all

ready to follow his suggestions, and to harden each other in wickedness.

At the age of seventeen, it pleased Almighty mercy to arrest this young rebel, to subdue in his heart the love of sin, and turn his erring feet to the way of God's commandments. The links that connected him with vicious society were at once dissolved; he became a companion of those that fear God.

At the age of twenty, looking back on his past career, and numbering up his associates in wickedness, only three or four of the twenty were to be found. One had been accidentally killed in a mischievous frolic; some had absconded in disgrace, under apprehension of deserved punishment; others, having enlisted for soldiers, had either been cut off in battle, or had fallen victims to hardship and privation; several had perished by nameless diseases, the just reward of their vices; and others, by consumption brought on by intemperance. If any remained, their names were no more heard of in the town where they resided; they had sunk into obscurity and insignificance, as if by a blight. And thus, through the influence of vice, were lost to the individuals and to the world, talents which, if rightly improved, might have fitted them to fill, with honour and usefulness, any rank in society.

It may just be remarked, that the youth so happily rescued, discovering promising talents, on being brought to a knowledge of himself and of God, was encouraged to pursue a course of studies, preparatory to his entering on the christian ministry. Those who thus encouraged him, were the very persons whose comforts had often been interrupted, and their property destroyed, through the mischievous plots of the once miserable being, now restored to happiness and God.

This affecting narrative needs no comment; yet I cannot close without first entreating your young readers to receive it as a solemn caution against *entering* into evil company; secondly, as a loud call, if they have entered it, to escape for their life, and flee from the path of the destroyer; and, thirdly, as suggesting encouragement to pious parents, still to persevere in their efforts and prayers for their rebellious children. Who

shall assign limits to the pardoning mercy and reclaiming grace of God? "Howbeit," acknowledged the great apostle, and many a ransomed rebel can join the declaration, "for this cause I obtained mercy, that in me Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe, I was before a blasphemer and a persecutor, and injurious; but I obtained mercy. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief."—ALIQUIS.

Catechism on the Duties of Servants.

CHAP. I.

(Continued from our last.)

Q. HAVING stated the grounds of the relation subsisting between masters and servants, what are the particular duties arising from that relation?

A. The first is obedience. Servants are bound by the agreement into which they enter, and especially urged by the principles and commands of the gospel, to be obedient* to their masters;—to obey them† in all things.

Q. What does this obedience include?

A. Submission to their authority; attention to their orders; and a prompt performance of their commands.

Q. When may a servant be said to violate this obedience?

1. When he refuses to acknowledge his master's authority, and either insolently contemns his orders, or pursues a course dictated by his own opinion or self-will in opposition to them.

2. When he does not bend his mind to understand and recollect the orders received.

3. When either through sloth, dissipation, or ill-will, he neglects to perform, either stated duties or occasional commands, with diligence and punctuality.

* Ephes. vi. 5. † Col. iii. 22.

Q. Are there no cases which exempt a servant from the performance of his master's commands?

A. Yes. 1. When the master's commands are contrary to those of God: as, for example, a command to fraud, falsehood, or injustice; or to the violation of the sabbath by works that are neither those of necessity nor of mercy.

2. When any service is required which is absolutely not within the power of the party to perform,—such as the requirement of Pharaoh, when he demanded bricks of the Israelites, while he withheld from them the necessary materials for making them; or such as exacting an extent or duration of labour of which human nature is not capable.

3. When the service demanded falls not within the compass of the servant's agreement: that is, if the servant is engaged to perform *only* a certain kind of business, and is paid for that and no other, the master has no right to enforce the performance of any other.

Q. Ought not some caution to be observed in pleading these exemptions?

A. Yes: servants under such circumstances should look well to it that they do not, under pretence of conscience, but really from motives of sloth and self-gratification, withhold obedience to their master's just commands: neither must they through indolence fail to exert themselves as they might, and so pretend incapacity when the fault is not in their ability but their will: neither must they so confine themselves to their particular province, as to refuse upon occasion to render any additional assistance which the circumstances of the family may require, and general goodwill dictate;—especially if they think it necessary to decline performing any service required of them, they are at least bound to tender such refusal in the most respectful manner.

Q. What is the next general duty of servants?

A. Fidelity; including (1) a conscientious and diligent discharge of all incumbent duties; and (2) strict integrity with respect to all property expressly committed to their charge, or coming occasionally under their controul.

Q. *To what practices* is this virtue especially opposed?

A. 1. To a neglect, or slight performance, of duty, when removed from the immediate inspection of the master. A faithful servant acts the same in his master's absence as in his presence; for he sees the eye of God always upon him.

2. To indolence and squandering of time. A faithful servant having covenanted, for a certain remuneration, to give his master his time, feels himself bound diligently to employ the whole, to the best possible advantage, in obedience to his commands, and in promotion of his interests.

3. To the betraying of secrets, either expressly intrusted to them, or unavoidably coming within their knowledge.

4. To wasting or destroying property of any kind.

5. To appropriating to his own use any part of a master's property, however small, or giving it away to any person, without his express consent.

6. To concealment of any kind, by which a master may be injured. A faithful servant will honestly confess his own faults, abhorring all the mean subterfuges of artifice and falsehood; and he will give timely notice of any designs of others, that may come to his knowledge, injurious to his master's person, character, family, or interest.

Q. Is there any other general duty incumbent on servants?

A. Yes: general goodwill, which will influence the manner of performing every service. It will especially discover itself in the following particulars:

1. In a respectful deportment towards employers, their family, and friends.

2. In a respectful and favourable speaking of them, whenever circumstances require a mention to be made.

3. In a cordial regard to their interests, and steady attention to whatever may promote them.

4. In a cheerful and ready compliance with their requests.

5. In a willing co-operation with fellow-servants, in whatever may tend to the general comfort and satisfaction of the family.

6. In a meek and patient receiving of reproof, and endeavour to amend, and give satisfaction.

Q. Are these duties inculcated in Scripture?

A. Yes: clearly so. Many passages incidentally suppose them: such, for example, as Luke vii. 8; Psalm cxxiii. 2; Rom. vi. 16; Job xix. 16; Mal. i. 6; Luke xii. 47; xvii. 9:—others expressly enforce them: such as Gen. xvi. 9; Ephes. vi. 5—8; Col. iii. 22—25; 1 Tim. vi. 1, 2; Tit. ii. 9, 10; 1 Pet. ii. 18; 1 Thess. iv. 11. Several expressions of divine approbation might be pointed out for the encouragement of faithful and diligent servants; such as Prov. xvii. 2; Col. iii. 24; Luke xii. 42, 43; Mat. xxv. 21. Many pleasing examples are recorded of the divine blessing resting upon faithful servants; such as Abraham's servant, Gen. xxiv.; Jacob, in the house of Laban, Gen. xxix. xxx. xxxi.; Joseph, in the house of Potiphar, Gen. xxxix.; Elisha, the servant of Elijah, 2 Kings ii.; the centurion's servant, Mat. viii. 5—13: and, on the other hand, we have awful examples of divine vengeance overtaking the treacherous and wicked servant, as in the case of Gehazi, 2 Kings v. 20—27; and Judas, Mat. xxvii. 3—5.

Q. Do Christian servants stand upon a footing, in relation to their masters, in any respect different from that of servants in general?

A. They are, in no respect whatever, released from common obligations; but their duties, on the contrary, are enforced by higher motives and additional claims. A Christian servant is both stimulated and encouraged to common duties, by the presence, the notice, and the approbation of God, which it is his privilege habitually to realize. He is sustained, through duties and trials, by divine aid, constantly vouchsafed in answer to prayer; a source of strength to which ungodly men are strangers. And he is bound, by the holiness and honour of his Christian profession, to an exemplary deportment in all the common relations and circumstances of life. If his employers are fellow-Christians, he owes them Christian respect, co-operation, and forbearance. If they are otherwise, it becomes his duty to recommend religion to their notice, not by the display of an

obtrusive, over-bearing, and censorious spirit, but by a quiet manifestation of the excellent effects produced by religion on his own temper and conduct.

Q. What claims have servants upon their employers?

A. They have a right to expect from them both equity and goodwill. And the same Scriptures, which so suitably enforce the duties of servants, enforce, as clearly, those of masters. See Col. iv. 1. Ephes. vi. 9.

More particularly, a servant has a right to expect from his employers—

1. An equitable and reasonable use of authority. To authority, he is bound to submit; but not to tyranny, oppression, or injustice.

2. A respectful deportment on the part of servants justly claims mildness and gentleness on that of their employers.

3. Clear directions as to the service required, and such a regular adjustment of domestic concerns in general, as shall render it practicable for each to perform the task assigned.

4. Servants have a just claim upon necessary rest and reasonable relaxation.

5. They have a right also to protection, maintenance, and wages. A good master will make his servant's cause his own, and will protect him against injury in his person, property, and good name. He will furnish a reasonable supply of whatever is necessary to the support of life, health, and comfortable activity, and will punctually pay such wages as the services have entitled to, and as were agreed upon in the outset.

6. Servants are entitled to a character from their masters. While endeavouring to discharge their duties in a situation, they have a right to expect suitable commendation; and, on quitting their situation, such an attestation of their character, as their merits have fairly entitled them to.

7. It is incumbent on masters to pay due attention to the moral and religious interests of their servants. They are bound to instruct and confirm them in the principles of religion and virtue; carefully to watch over their morals; to avoid thrusting them into scenes and circumstances of temptation; and to set them

examples of virtue. They are bound, moreover, to a regular attention to family worship, in which their servants should be permitted and required to unite. Domestic arrangements should be so made, as to secure against infringement on the Sabbath. Public worship should be regularly attended by each servant, and time allowed for private devotion, and reading the Scriptures.

Q. Can you refer to any passages of Scripture, which enforce these claims of servants upon their employers?

A. Yes, the following: Job xxxi. 13, 14; Col. iv. 1; Gen. xxxi. 5—7, 15, 16; Deut. xxiv. 14, 15; Jer. xxii. 13; James v.1—4; Psalm ci. 2—7; Gen. xviii. 19; Exod. xx. 10.

Help to the Practical Study of the Holy Scriptures.

THE BOOK OF PSALMS.

(Concluded from our last.)

II. In reading the Psalms, we should constantly bear in mind, that many of them are direct prophecies of the Messiah and his kingdom; and that in many others, David is exhibited as a type of the Messiah—Zion of the church of God; and the people of Israel, in their various circumstances, of the spiritual Israel, the peculiar people of God, in all ages and countries. "Of those," remarks Bishop Horsley, "which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel are not adumbrated (or shadowed forth); and of those which allude to the life of David, there are none in which the Son of David is not the principal and immediate subject. David's complaints against his enemies are the Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in latter ages. David's afflictions, are Messiah's sufferings: David's penitential supplications are Messiah's under the burden of the imputed guilt of man: David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving, for his victory over

sin, death and hell. In a word, there is not a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view to find him."

Our Lord himself repeatedly warranted this application of the Psalms, frequently marking it himself, and on one occasion saying, "all things must be fulfilled which are written in the Law of Moses and in the Prophets, *and in the Psalms*, concerning me." (*See* Luke xxiv. 44—49.) Nearly fifty of the Psalms are quoted or referred to in the New Testament. "Indeed," remarks Mr. Scott, "the several particulars respecting the descent, kingdom and priesthood of Christ, the contempt and persecutions he endured, and the intenseness and variety of his sufferings, the manner of his death, his resurrection, ascension and glory, with the success of the Gospel, and the calling in of the Gentiles, are so circumstantially foretold, in one or other of the Psalms, that the history of these events might, in a great measure, be compiled from them; and in some cases, with a minuteness to which historians seldom descend."

Among the most remarkable of this class, may be pointed out Psalms ii. viii. xvi. xix. xxii. xxiv. xxxi. xxxv. xxxviii. xl. xli. xlv. xlvii. lv. lxviii. lxix. lxxii. lxxxix. xcviii. cii. cix. cx. cxviii. cxxxii. The fulfilment of these types and prophecies may be traced throughout the New Testament, especially in the closing scenes of our Lord's life, in the establishment and extension of the Christian church, as recorded in the Acts of the Apostles, and in the Epistles to the Romans and to the Hebrews.

III. In reading the Psalms, we should endeavour to apply the instruction they afford. They contain many most important practical lessons, and present a fine picture of genuine religious experience. They are in general devotional and experimental, and represent the tendencies of the pious heart, under its various exercises; "Whether mourning for sin, thirsting after God, or enjoying him; whether burdened with affliction, struggling with temptation, or triumphing in the hope or enjoyment of deliverance; whether admiring

the divine perfections, thanking God for his mercies; meditating on his truths, or delighting in his service; by them we may judge, as by a divinely-appointed standard, whether our desires, aims, hopes, fears, joys, and sorrows, are spiritual, and how far they are carnal, or verge on enthusiasm or delusion. The more cordially we can enter into the views, and appropriate the language of the Psalmist, the higher is our progress in genuine religion."

The following table of Psalms, classed according to their different subjects, and adapted to the purposes of private devotion, has been found very useful.

I. Prayers.

1. For pardon of sin; vi. xxv. xxxviii. li. cxxx. Those styled penitential Psalms are, vi. xxxii. xxxviii. li. cii. cxxx. cxliii.

2. Composed when deprived of the opportunity of the public exercise of religion—xlii. xliii. lxiii. lxxxiv.

3. Under circumstances of extreme dejection, yet not totally deprived of consolation under affliction, xiii. xxii. lxix. lxxvii. lxxxviii. cxliii.

4. Help sought from God, with pleadings of integrity—vii. xvii. xxvi. xxxv.

5. Expressions of the firmest trust and confidence in God under affliction:—iii. xvi. xxvii. xxxi. liv. lvi. lvii. lxi. lxii. lxxi. lxxxvi.

6. Prayers in time of trouble and affliction—iv. v. xi. xxviii. xli. lv. lix. lxiv. lxx. cix. cxx. cxl. cxli. cxliii.

7. In time of the church's affliction and persecution, xliv. lx. lxxiv. lxxix. lxxx. lxxxiii. lxxxix. xciv. cii. cxxii. cxxxvii.

8. Prayers of intercession—xx. lxvii. cxxii. cxxxii. cxliv.

II. Psalms of Thanksgiving.

1. For mercies vouchsafed to particular persons—ix. xviii. xxii. xxx. xxxiv. xl. lxxv. ciii. cviii. cxvi. cxviii. cxxxviii. cxliv.

2. For mercies vouchsafed to the Israelites in trouble — xlvi. xlviii. lxv. lxvi. lxviii. lxxvi. lxxxi. lxxxv. xcviii. cv. cxxiv. cxxvi. cxxix. cxxxv. cxxxvi. *cxlix.*

III. Psalms of Praise and Adoration.

1. General acknowledgments of God's goodness and mercy, and particularly his care and protection of the righteous—xxiii. xxxiv. xxxvi. xci. c. ciii. cvii. cxvii. cxxi. cxlv. cxlvi.

2. Adoration of the power, majesty, glory, omniscience, and other attributes of the Divine Being—viii. xix. xxiv. xxix. xxxiii. xlvii. l. lxv. lxvi. lxxvi. lxxvii. xciii. xcv. xcvi. xcvii. xcix. civ. cxi. cxiii. cxiv. cxv. cxxxiv. cxlvii. cxlviii. cl.

IV. Instructive Psalms.

1. The different characters of good and bad men—the happiness of the one, and the misery of the other—i. v. vii. ix. x. xi. xii. xiv. xv. xvii. xxiv. xxix. xxxiii. xlvii. l. lii. liii. lv. lviii. lxxiii. lxxv. lxxxix. xci. xcii. xciv. cxii. cxix. cxxi. cxxv. cxxvii. cxxviii. cxxxiii.

2. The excellence of God's law—xix. cxix.

3. The vanity of human life—xxxix. xlix. xc. ciii.

4. Advice to magistrates—lxxxii. ci.

5. Humility—cxxxi.

V. Psalms more eminently and directly Prophetical.

ii. xvi. xxii. xl. xlv. lxviii. lxxii. lxxxvii. cx. cxviii.

VI. Historical Psalms.

lxxviii. cv. cvi. cxxxv. cxxxvi.

To close these remarks on the Psalms, in the words of Bishop Horne, "they are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world, the dispensations of Providence, and the economy of grace; the transactions of the Patriarchs; the Exodus of the children of Israel, their journey through the wilderness, and their settlement in Canaan: their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities; their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of the Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom and priesthood; the effusion of the Spirit; the conversion of the na-

tions; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King."

The Motherless Family.

CHAP. III.

The House of Mourning—The Funeral Sermon.

THE morning after Martha Hunt's death, Mrs. Stanley made a visit to the house of mourning, which presented a scene of distress indeed. At the door she met the lads, George and Thomas, going to their work, from which they could not be spared. In the darkened room below, the four little ones were playing about, unconscious of the loss they had sustained. Hannah sat in one corner, wringing her hands, sobbing aloud, and seeming utterly regardless of their endeavours to excite her attention. No fire was lighted, and all was confusion around. Above stairs, Mary had thrown herself beside the bed on which her mother was laid, still pressing the hand that felt no pressure, and bathing it with silent tears, while the bereaved father paced the room in anguish almost bordering upon despair. Mrs. Stanley remained some minutes, a silent and sympathising spectator of their griefs. At length she attempted a word of consolation: "My friend," said she, addressing herself to the widower, "the Lord has done it, and it must be right; His voice crieth unto you: hear ye the rod, and Him that hath appointed it."—"I know," replied the mourner, in broken accents, "I know the Almighty has done it, and he has done it because of my sins, and that cuts me to the heart. Oh! how little have I been like that dear woman! how little have I followed her advice! and now she is taken from me for ever. And what will become of my poor children? Oh! we are a ruined family—a ruined family indeed."—"Say not so, my friend," replied the lady; "your trial is heavy indeed, yet not unmingled with mercy: your beloved partner has made a blessed exchange."

"Yes; that there can be no doubt of. If ever any one was fit to go, she was—and willing too."

"Well, the same grace that made her ready and willing, is freely offered to you; and you are spared to seek it. And oh, what a mercy that the day of salvation has not yet closed! Whatever of religion she enjoyed and exemplified, may yet be your portion also. Perhaps even her death may prove the very means of enforcing the instructions of her life."

"God grant it may; but now she is gone, I seem to have no power to think of the good things she used to speak of; only I think that I am a miserable wretch for neglecting them so long, and I am afraid it is too late now.——Oh, my Martha! my Martha! and what will become of my children?"

"Your children have now a stronger claim than ever upon you: you must earnestly seek Divine grace, not only for yourself, but to enable you to supply to them the place of that parent whom God has seen fit to take to himself. And you, Mary, you must endeavour to rouse yourself to improve your mother's instructions, and fulfil her wishes, by becoming a comfort to your surviving parent, and a blessing to your brothers and sisters. Whatever your mother would have done, that it now becomes your duty to attempt. You may be called to extraordinary trials and exertions, but you must not neglect common duties. Come, let us see what can be done to make things a little more comfortable."

Mary felt gently reproved; for she knew that as yet she had only indulged her grief, and had not even attempted any thing for the comfort of the family. With considerable effort she roused herself, resigned her grasp of the lifeless hand, and applied herself, under her mistress's directions, to getting the cottage in order, and preparing some refreshment, of which all the family stood in need, yet no one had thought of seeking. While thus engaged (for employment is, next to religion, one of the best remedies for sorrow), she found her mind resuming a degree of tranquillity, and was prepared to join in endeavouring to soothe those of her father and sister, and in persuading them to take some food. John Hunt was prevailed upon, but Hannah

rejected all attempts to soothe and console her. She continued to sob most bitterly, and declared she should never again see a happy minute.

Poor John seemed sadly alarmed for his favourite daughter; but Mrs. Stanley felt sure that the violence of her grief would soon spend itself, and was even afraid that it might leave no salutary and abiding effects on her mind. A day or two gave indications of the correctness of the good lady's judgment; for before her mother's funeral took place, Hannah was seen trying on her black bonnet and gown, and looking at herself in the glass, with no small degree of self-complacency, while poor Mary, who after her mistress's friendly hint, exerted herself to the utmost to promote comfort and regularity in the cottage, wept when she laid her father's black coat ready for him, and when she tied on the frocks and bonnets of the little ones, then silently and mournfully changed her own dress;—but never once thought of looking at the alteration it made in her appearance.

The funeral took place on Sunday afternoon, just before service: all the mourners remained, and a great number of spectators, whom curiosity or sympathy had drawn together on the affecting occasion. The good clergyman, expecting that such would be the case, had prepared to address the congregation from those words which his dying friend had so emphatically repeated, "Looking for the mercy of our Lord Jesus Christ, unto eternal life." (Jude 21.)

It is not intended here to give a particular account of the sermon. The minister took the opportunity of explaining, most clearly and forcibly, that sinful creatures could have no well-grounded hope of eternal life, excepting through the mercy of God manifested in our Lord Jesus Christ. He spoke also of the vast importance of having such a hope and prospect, seeing how certainly and constantly we were exposed to the stroke of death. He explained, that to be looking for the mercy of our Lord Jesus Christ unto eternal life, included in it, to live and act in a manner worthy of such a hope, and in constant view of its fulfilment. Then he told his hearers, how happy their deceased

neighbour had been, in this blessed anticipation of eternal life; how it had for many years influenced her disposition and conduct; had made her useful and honourable in every relation and station she was called to fill; and at last how it had supported and cheered her mind in the solemn hour of death. In the close of the sermon, he reminded all who heard him, that they had no security whatever against being called away as speedily and suddenly as their neighbour had been, and appealed to them whether they possessed the same blessed hope, and whether it produced on them the like purifying effects. He told them, that the same Lord was still rich in mercy to all that call upon him, and earnestly exhorted one and all to seek mercy without delay.

The good man had afterwards the happiness of knowing, that some who came on that occasion out of mere curiosity, were roused to serious thoughtfulness about those great concerns which they had hitherto neglected.

As to the poor bereaved family, as soon as tea was over, John took his wife's Bible, and retired to his bedchamber, where he spent the evening reading over the passages she had pointed out to him on her dying bed, and often mingling his prayers, that he might be enabled to understand and enjoy them as she did. Thomas and Hannah, who had been much affected at the grave, and under the sermon, wept bitterly during a great part of the evening; but ere it closed in, they were at the cottage window, amusing themselves by observing the people who passed by on their walks. George and Mary, after conversing a considerable time about their dear departed parent, and her excellent instructions, were roused by the prattle of the little ones, to recollect, that they too had been used to share those instructions, and immediately set about endeavouring to supply them; and in the satisfaction resulting from the attempt, found a relief to their own feelings, greater than they could have imagined. Mary expected the next day to return to her place, and before she parted from her brother for the night, they knelt together, and prayed that they might still be comforts to their remaining parent, helpers of each other in the ways of

God, and live as their beloved mother had lived and died, "looking for the mercy of our Lord Jesus Christ unto eternal life."

Thoughts on Parental Influence.

From Cecil's Remains.

THE implantation of principles is of unspeakable importance, especially when culled, from time to time, out of the Bible. The child feels his parent's authority supported by the Bible, and the authority of the Bible supported by his parent's weight and influence. Here are data—fixed data. A man can very seldom get rid of these principles. They stand in his way. He wishes to forget them, perhaps; but it is impossible.

Where parental influence does not convert, it hampers. It hangs on the wheels of evil. I had a pious mother, who dropped things in my way. I could never rid myself of them. I was a professed infidel: but then I liked to be an infidel in company, rather than when alone. I was wretched when by myself. These principles, and maxims, and data, spoiled my jollity. With my companions I could sometimes stifle them: like embers, we kept one another warm. Besides, I was here a sort of hero. I had beguiled several of my associates into my own opinions, and I had to maintain a character before them. But I could not divest myself of my better principles. I went with one of my companions to see "The Minor." He could laugh heartily at Mother Cole; I could not. He saw in her the picture of all who talked about religion; I knew better. The ridicule on regeneration was high sport to him; to me, it was none—it could not move my features. He knew no difference between regeneration and transubstantiation; I did. I knew there was such a thing. I was afraid and ashamed to laugh at it. Parental influence thus cleaves to a man; it harasses him, it throws itself continually in his way.

I find in myself another evidence of the greatness of parental influence. I detect myself, to this day, in laying down maxims in my family, which I took up

at three or four years of age, before I could possibly know the reason of the thing.

It is of incalculable importance to obtain a hold on the conscience. Children have a conscience; and it is not seared, though it is evil. Bringing the eternal world into their view—planning and acting with that world before us—this gains, at length, such a hold on them, that, with all the infidel poison which they may afterward imbibe, there are few children who, at night, in their chamber, in the dark, in a storm of thunder, will not feel. They cannot cheat like other men. They recollect that ETERNITY, which stands in their way. It rises up before them, like the ghost of Banquo to Macbeth. It goads them: it thunders in their ears. After all, they are obliged to compound the matter with conscience, if they cannot be prevailed on to return to God without delay:—"I must be religious, one time or other. That is clear. I cannot get rid of this thing. Well! I will begin at such a time. I will finish such a scheme, and then!"—

After all, in some cases, perhaps, every thing seems to have been done and exhibited by the pious parent in vain. Yet he *casts his bread upon the waters*. And, perhaps, after he has been in his grave twenty years, his son remembers what his father told him.

Besides, parental influence must be great, because God has said that it shall be so. The parent is not to stand reasoning and calculating. God has said that his character shall have influence,

The Way to be Wise.

From the Same.

A WISE man, who is seriously concerned to learn the truth respecting himself, will not spurn it even from a fool. The great men, who kept fools in their retinue, learnt more truth from them than from their companions. A real self-observer will ask whether there is any truth in what the fool says of him. Nay, a truth, that may be uttered in envy or anger, will not lose its weight with him. The man, who is determined to find

happiness, must bear to have it even beat into him. No man ever found it by chance, or "yawned it into being with a wish." When I was young, my mother had a servant, whose conduct I thought truly wise. A man was hired to brew; and this servant was to watch his method, in order to learn his art. In the course of the process, something was done which she did not understand. She asked him, and he abused her with the vilest epithets for her ignorance and stupidity. My mother asked her, when she related it, how she bore such abuse. "I would be called," said she, "worse names a thousand times, for the sake of the information which I got out of him."

Unsatisfactory Nature of Worldly Good.

From the Same.

EVERY thinking man will look round him, when he reflects on his situation in this world; and will ask, "What will meet my case? What is it that I want? What will satisfy me? I look at the RICH—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool summoned away, in the very moment when he was exulting in his hoards! If I look at the WISE—I see Solomon, with all his wisdom, acting like a fool; and I know that, if I possessed all his wisdom, were I left to myself, I should act as he did. I see Ahithophel, with all his policy, hanging himself for vexation! If I turn to men of PLEASURE—I see that the very sum of all pleasure is, that it is Satan's bed, into which he casts his slaves! I see Esau selling his birthright for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age! If I think of HONOUR—take a walk in Westminster Abbey—there is an end of all enquiry. There I walk among the mighty dead! There is the winding up of human glory! And what remains of the greatest men of my country?—a boasting epitaph! None of

these things, then, can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet eternity!"—

Reader! though the world yields nothing but vanity and vexation of spirit, true religion yields something better. He shall never be disappointed, who can say, "Thou art my portion, O God; thou shalt guide me by thy counsel, and afterwards receive me to glory!

The Christian's Daily Walk with God.

From the Same.

THE SPIRIT of devotion should be our great aim. We are, indeed, buried in sense, and cannot possibly attain or improve this spirit, but by proper means; yet these means are to be adapted and varied to character and situation.

"I MUST walk with God. In some way or other, whatever be my character or profession, I MUST acquire the holy habit of connecting every thing that passes in my house and affairs, with God. If sickness or health visit my family, my eye must see and my heart must acknowledge the hand of God therein. Whether my affairs move on smoothly or ruggedly, God must be acknowledged in them. If I go out of my house or come into it, I must go out and come in as under the eye of God. If I am occupied in business all day long, I must still have the glory of God in my view. If I have any affair to transact with another, I must pray that God would be with us in that affair, lest we should blunder, and injure and ruin each other."

This is the language of a real Christian. But, instead of such a spirit as this among the great body of persons professing themselves religious, what do we see but a driving, impetuous pursuit of the world; and, in this pursuit, not seldom—mean, low, suspicious, yea, immoral practice!

Natural Inclinations and Providential Leadings Distinguished.

From the Same.

CONSTITUTIONAL bias is a suspicious interpreter of PROVIDENTIAL LEADINGS. A man's besetting sin lies in that to which his nature is most inclined; and, therefore, to walk wisely and holily, he should be very jealous of such supposed leadings in Providence as draw with his constitutional propensity. He is never safe, unless he is in the act of collaring his nature as a rebel, and forcing it into submission. A *sanguine* man sees a sign and token in every thing: in every ordinary occurrence, his imagination hears a call: his pious fancy is the source and food of an eager disquietude, and restless habit of mind. An *enterprising* man has great facility in finding God in whatever seems to open to honour, or influence, or power. But he has lost the right estimate of things: if God seem to draw with an enterprising mind, the man should stand and tremble. Providence may really lead some retired and humble men into situations which the ambitious man would covet; but, even in that case, it is not to be regarded as an evidence of favour, so much as an increase of trial and responsibility; but he can never open before an enterprising and ambitious character, unless in judgment, or in such imminence of trial as should call the man to self-suspicion and humility. A *pleasurable* man easily discerns God's hand in every thing, which seems to put his favourite indulgences within his power: such a thing was a great Providence, and he is vastly grateful! while he sees not that he is led away to broken cisterns. An *idle* man has a constant tendency to torpidity. He has adopted the Indian maxim, that it is better to walk than to run, and better to stand than to walk, and better to sit than to stand, and better to lie than to sit. He hugs himself in the notion, that God calls him to be quiet; that he is not made for bustling and noise; that such and such a thing plainly shew him he ought to retire, and sit still! A *busy* man is never at rest: he sees himself called so often into action,

that he digs too much to suffer any thing to grow, and waters so profusely that he drowns. The danger in all these cases is, lest a man should bless himself in his SNARES!

A Hiding-Place.

From the Same.

A HIDING-PLACE implies secrecy. He, who can say unto God, *Thou art my hiding-place*, may go abroad about his affairs, and may pass through a thousand dangers, and yet, at the same time, have such a hiding-place in the favour and protection of God, that, when he seems to be exposed on every side, still he is secured and hidden from every evil.

Man's Dependence.

From the Same.

A GREAT man, however high his office and talents, is dependent on little things. *Jonah was exceeding glad of his gourd.* However splendid and towering, man is *crushed beneath the moth*, if God does not uphold him: so that, while we are admiring the great man as he is called, and however he may be disposed to admire himself, and to speak *great swelling words of vanity*, facts will shew that he is a poor dependent creature, who cannot live a moment without God. If the Holy Spirit opens his eyes, he will perceive that he cannot stand alone; but can only support himself, and climb, like the ivy, by clasping one stronger than himself.

True Greatness.

From the Same.

THE history of all the great characters of the Bible is summed up in this one sentence:—they acquainted themselves with God, and acquiesced in his will in all things.

Anecdote.

HOW TO CURE A BAD HUSBAND.

The celebrated Philip Henry used to observe, that in almost every quarrel there was a fault on both sides, and that generally they were most in fault, that were most forward and clamorous in their complaints. One, making her moan to him of a bad husband she had, who in this and the other instance was unkind; "And, Sir," said she, after a long complaint, which he patiently heard, "what would you have me to do now?" "Why, truly," said he, "I would have you go home, and be a better wife to him, and then you will find that he will be a better husband to you."

The Vase and Pitcher,

A FABLE.

(From Remains of the late Jane Taylor, just published.)

One day, when a grand entertainment was ended,
A rich China vase, lately come from abroad,
In which every tint of the rainbow was blended,
Spoke thus to a pitcher, that stood on the board.

"I hope, rustic neighbour, you don't feel distress'd,
At standing before me so shabbily dress'd;
It will mitigate, may be, your feelings, to know,
That though so superb, I can stoop to the low.

"'Tis true, that before I arriv'd from abroad,
Beyond the wide Ganges, I liv'd with a lord:
'Tis true, in the west that no king can procure
For his service of state, so splendid an ewer.

"'Tis true, that gay ladies, in feathers and pearls,
Survey and admire me, and barons and earls:
'Tis true that I am, as you must understand,
Prodigiously rich, and excessively grand:

"But you, paltry bottle! I pity your fate:
Whence came ye, coarse neighbour, I prithee relate;
And tell us, how is it you ever endure
So graceless a shape, and so vile a contour?"

The pitcher, who stood with his hand on his hip,
Shrugg'd up his round shoulders, and curl'd his brown lip:
And grave to appearance, but laughing inside,
He thus, from his orifice, coolly replied:

"I come, noble vase, from the cottage below,
Where I serve a poor husbandman, if you must know;
And my trade (might I venture to name such a thing)
Is bringing pure water each morn from the spring.

"There's a notable lass, who at dawn of the day,
When dew-drops yet glisten on meadow and spray;
When the lark soars aloft, and the breezes are cool,
Sets off on light tip-toe with me to the pool.

"The pool is surrounded with willow and ash;
At noon, in the sun, its dark waters will flash;
And through the deep shade, you at intervals hear
The lowing of kine in the meadow-land near.

"The sheep with their lambkins there browse at their ease
Beneath the cool arch of embowering trees;
While low creeping herbs give their sweets to the air,
Wild thyme, and the violet and primroses fair.

"Tis here that myself every morning she bears,
Then back to the cot in the valley repairs;
The faggot is blazing, the breakfast is plac'd,
And appetite sweetens coarse fare to the taste.

"In these humble services passes my life,
Remote from the city, its noise and its strife:
Though homely, I'm fit for the work of the day,
And I am not asham'd of my true British clay.

"And now, noble vase, may I ask, if 'tis true
That you stand every day here with nothing to do?
A poor idle gentleman, up in your niche,
Quite useless, and nothing but handsome and rich?

"They neither entrust you with victuals nor drink;
You must have but a poor sorry life o'it, I think;
And though such an elegant creature you're thought,
Pray, are you not tired with doing of nought?"

But the vase would not answer such questions as these,
And the pitcher felt glad he was not a Chinese.

NEW SERIES.

THE

CHRISTIAN GLEANER,

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Help to the Practical Study of the Holy Scriptures.

THE WRITINGS OF SOLOMON.

Proverbs, Ecclesiastes and Canticles.

SOLOMON, the sacred penman of these books, was distinguished by a superlative degree of heavenly wisdom. It is to be deeply regretted that, by yielding to the dominion of sensual gratifications, he sullied his character, and acted in a way utterly inconsistent with his eminent endowments, and especially with his early piety; and his name stands on record, not only as an illustrious example, but also as an affecting warning, especially to pious and promising young persons, to guard against the indulgence of fleshly lusts which war against the soul.

Infinite wisdom, however, has made even Solomon's errors and follies subservient to our instruction: his writings furnish us with such a compendium of practical wisdom as is no where else to be met with,—and to the extent and applicability of which Solomon's experience, as well as observation of human nature and worldly things, in no small degree conduced. The Jewish critics suppose that the Canticles were written by Solomon in early life,—the Proverbs in his maturer years, and Ecclesiastes in his old age. We are informed (1 Kings iv. 32) that Solomon spake three thousand

proverbs, and his songs were a thousand and five. The Book of Proverbs, which has been handed to us, was probably selected, in part, by himself in his old age from his other works, and the remainder by the men of Hezekiah; namely, those prophets whom that pious prince consulted, among whom were Hosea, Micah, and Isaiah. We may, therefore, rest assured that in reading this book we are instructed, not only by the sentiments and observations of a very wise man, but by that which was dictated and authorized by the Holy Spirit. This book consists chiefly of short maxims, comprehending much instruction in few words, carrying their own evidence with them, and well suited to direct the conduct without overburdening the memory or perplexing the mind with abstract reasonings. There are in all countries old proverbs or common sayings, which have great authority and influence on the opinions and actions of mankind. Such maxims, however, are at best imperfect, and being generally the mere result of worldly prudence, are too often calculated to impose on the judgment, and mislead those who are directed by them. They are frequently, it might almost be said generally, dictated by self-love and self interest, without a proper and well-grounded regard to the claims of others. But these Proverbs being dictated by infinite wisdom, furnish us with *infallible* rules to direct our conduct in every circumstance of human life: and we shall perceive their meaning and utility, in proportion to our experience of true religion, our acquaintance with our own hearts and with human nature, and the extent and accuracy of our observation on the characters and affairs of men.

The Book of Proverbs may be divided into five parts.

(1.) The nine first chapters are a kind of introduction, addressed by Solomon to his son or pupil, and in a somewhat connected discourse exhorting and exciting him to the study of wisdom.

(2.) From chap. x. to xxii. 16. consists of what may more strictly and properly be called Proverbs, viz. short unconnected sentences, each expressive of some important sentiment, and often contrasting virtue and wisdom with their opposite vices and follies.

(3.) From xxii. 17. to xxiv., in this part the tutor returns to the former mode of address, in which the pupil is supposed to be present.

(4.) From xxv. to xxix. are those selected from the larger works of Solomon, under the direction of Hezekiah and the prophets of his day; it consists chiefly of detached sentences, some are repeated which had been introduced in the former part of the book.

(5.) Comprises the two last chapters. Chap. xxx. consists of wise observations, delivered by Agur to his pupils, Ithiel and Ucal; xxxi. contains the precepts given to Lemuel (a young prince) by his pious mother, who discovers a strong anxiety to guard him against vice; to establish in him the principles of justice, and to unite him to a wife of the best qualities. The whole of this book so abounds with lessons of practical wisdom, that it is earnestly to be desired for young people to treasure them up in their memories, and have them constantly at hand for the direction of their daily conduct. Our readers may perhaps find useful the following references to particular precepts:

1. Of the duty of receiving instruction—i. 8; ii. 1; iii. 1; iv. 1, 2, 5, 10, 13, 20—22; v. 1, 2; vii. 1—3; viii. 32, 33; ix. 9; x. 8; xii. 1; xiii. 1, 13; xv. 5, 14, 32; xvii. 16; xix. 20, 27; xxii. 17—21; xxiii. 12, 19.

2. Invitations and precepts of wisdom, generally displaying the advantages of early piety—i. 5, 7—9, 20—23; ii. 1—12; iii. 1—4, 13—18, 22—26; iv. 1—13, 20, 23; v. 1, 2; vi. 20—23; vii. 1—4; viii. throughout; ix. 1—12; xv. 24; xxiii. 15—19, 23, 26.

3. Warning to the rebellious and the scorner—i. 24—33; iii. 34; v. 7—13; vi. 12—15; viii. 36; ix. 12; x. 31, 32; xiv. 6, 9; xv. 32; xvi. 18: xix. 25; xxi. 11; xxiv. 9; xxvi. 3; xxix. 1, 8; xxx. 32.

4. Judgments threatened against the wicked—1. 24—33; ii. 22; iii. 32—34; iv. 19; v. 22, 23; vi. 16—19; x. 2, 3, 6, 7, 24, 25, 27—31; xi. 4—8, 19, 21, 31; xii. 2: xiii. 11; xiv. 12, 32; xv. 8, 9, 26; xvi. 6; xvii. 5, 13; xix. 16, 29; xx. 21; xxi. 6; xxii. 5, 12; xxvi. 10, 27; xxviii. 9; xxix. 1; xxx. 17.

5. Blessings pronounced on the righteous—ii. 21; iii. 7—10, 23—26, 33—36; viii. 18—21; x. 7, 22, 28; xi. 21, 31; xii. 14; xiii. 22, 25; xiv. 32; xv. 16, 29; xviii. 10; xxii. 9; xxiii. 18, 24.

6. Cautions against evil company—i. 10—16; ii. 16—19; iv. 14—19; ix. 6; xiii. 20; xxii. 24, 25; xxiii. 20; xxviii. 7, 19; xxix. 24.

7. Against the society of bad women—ii. 16—19; v. 3—23; vi. 24—33; vii. 5—27; ix. 13—18; xxi. 9; xxii. 14; xxiii. 27, 28; xxvii. 13; xxxi. 3.

8. Precepts of equity—i. 10—19; iii. 27—29; x. 6; xi. 1; xii. 11; xv. 27; xvi. 8; xix. 26; xx. 7, 10, 14, 17, 21, 23; xxi. 3, 6, 7; xxii. 22, 28; xxiii. 10; xxiv. 15; xxviii. 8, 18, 24; xxix. 13, 24; xxx. 8, 9.

9. Of truth—iv. 24—27; vi. 17; x. 9; xi. 9; xii. 19; xv. 4; xvii. 4; xix. 5; xx. 17; xxvi. 23, 24, 28; xxviii. 18.

10. Duty to parents—i. 8; iv. 1; vi. 20; x. 1; xv. 20; xx. 20; xxiii. 15, 22—26; xxviii. 24; xxx. 11, 17; xxxi. 1, 2.

11. Of humility—iii. 34; xi. 2; xvi. 5, 18, 19; xviii. 12; xxii. 4; xxv. 7; xxix. 23.

12. Of liberality—iii. 9, 10; xi. 24, 25.

13. Against wrath, strife, and resentment—iii. 30—32; x. 12, 18; xii. 16; xiv. 17, 29; xv. 17, 18; xvi. 27, 28, 32; xvii. 1, 14, 19; xviii. 6; xix. 11, 19; xx. 3; xxi. 9, 19; xxiv. 17, 19, 29; xxv. 8, 9, 21—23, 28; xxvi. 17, 20, 21, 22, 23; xxvii. 3, 4; xxviii. 18; xxix. 8, 9, 22.

14. Against self-conceit—iii. 5; xii. 15; xxvi. 12, 16; xxviii. 11, 26.

15. Against talkativeness—x. 10, 19, 31; xii. 23; xiii. 3, 16; xiv. 23; xviii. 6, 7, 20; xx. 19; xxvi. 20—22; xxvii. 14; xxix. 11, 20.

16. Against mischief—iii. 29; iv. 14—17; vi. 12—15, 18; x. 23; xxvi. 17—19.

17. Against suretyship—vi. 1—5; xi. 15; xvii. 18; xxii. 26, 27.

18. Diligence and indolence contrasted—vi. 6—11; x. 4, 5, 26; xii. 24, 27; xiii. 4; xv. 19; xviii. 9; xix. 15, 24; xx. 4, 13; xxi. 5, 25; xxii. 13, 29;

xxiv. 30—34; xxvi. 13—16; xxvii. 23—27; xxviii. 19.

19. Against gluttony, drunkenness, and love of pleasure--xx. 1; xxi. 17; xxiii. 1—3, 6—8, 20, 21, 29—35; xxv. 16; xxxi. 3, 4.

20. Examples taken from the ant—vi. 6—8.

21. Maxims for parents—xiii. 24; xix. 18; xxii. 6, 15; xxiii; 13, 14; xxix. 15, 17.

22. Maxims for friends—xvii. 17; xviii. 19, 24; xxv. 9, 10, 17, 19, 20, 23; xxvii. 5, 6, 9, 10, 15, 17, 19; xxviii. 23.

23. Maxims for women—xi. 16, 22; xii. 4; xiv. 1; xix. 14; xxi. 9, 19; xxxi. 10—39.

24. Moderation and prudence—xii. 15, 23; xiii. 16; xiv. 8, 15, 16; xvii. 27; xx. 18; xxi. 20, 23; xxii. 7; xxiii. 5; xxiv. 3, 4, 21, 27; xxv. 6, 7; xxvii. 1, 2; xxx. 7—9, 32, 33.

In a composition like that now under review, we are not to look much for direct prophecies of Christ, or direct statements of Evangelical doctrine; such are elsewhere abundantly furnished, and such was not the immediate design of this book: its precepts are designed, and eminently calculated, to teach us to walk in wisdom through this evil world without being entangled or polluted by it. However, we may observe that every precept here given is in full accordance with the principles of the Gospel; also that in chapters viii. and ix. the invitations and counsels given are generally supposed to be those of the Son of God, under the personification of Wisdom; and chap. xxx. 4, seems to be a prophetic intimation of Him who came down from heaven to be our instructor, and then ascended again to heaven to be our advocate with the Father.

The Book of Ecclesiastes is generally supposed to have been written by Solomon in his old age, after he had repented of his sinful practices, and when, after having seen and observed much, as well as enjoyed every thing of a worldly nature that could be desired, he was fully convinced of the vanity of every thing except piety towards God.

The word Ecclesiastes signifies a preacher, or one who addresses a public congregation. It may be looked

upon as a sermon on that universally interesting subject, "What is the chief good? or what can make a man happy?" This inquiry, the most learned, sagacious, and ingenious heathen philosophers had often made, but could never solve. Solomon however was divinely instructed, and the information he gives us, is at once infallible and satisfactory. In his discourse he has two objects in view: first, to show where happiness could not be found; and, secondly, where it might. The substance of his argument is, whatsoever is vain and perishing cannot make men happy; but all men's designs in this world are vain and perishing, therefore they cannot by prosecuting such designs make themselves happy: this, therefore, he dismisses, with the affecting conclusion, "Vanity of vanities! all is vanity!"* This part of the argument principally occupies the first six chapters, in which is shown the vanity of knowledge and wisdom, (apart from true religion,) of mirth and pleasure, of magnificence, prosperity, power and wealth; yet some counsels are interspersed, showing how the vanity, or at least the vexation of each, may be abated; and intimations are given that wisdom is far preferable to all other acquisitions, and that a cheerful use of the blessings of Providence is much better than covetousness. The second part of the argument, which the last six chapters gradually unfold, is—that which can make a man's mind quiet, still, and calm, both in life and death, that alone can make him happy. Now this the fear of the Lord can do for him, and this alone; therefore this and nothing else will make him a happy man. The general instructions conveyed in this part are, how to make the best of things as we find them, how to live comfortably and usefully in this evil world, and how to derive benefit from the changing scenes of life. As to outward things, the sacred writer inculcates a cheerful, grateful, and liberal use of them, without expecting to find in them permanent and satisfactory delight, and to enjoy ever the

* A most affecting commentary on this affecting aphorism was unintentionally furnished by the late Lord Chesterfield—a celebrated philosophical, gay, polite, but irreligious nobleman, which we shall transcribe as our next article. See p. 80.

transient and mingled pleasure which they afford, only as far as consists with the fear of God or true religion. The conclusion of the whole is this, " Fear God and keep his commandments, for this is the whole* of man; for God will bring every work into judgment and every secret thing, whether it be good or whether it be evil." If we constantly keep this solemn truth in view, it will have a mighty influence on all our worldly estimates, enjoyments, and exertions.

Among many incidental instructions which this solemn book affords, we cannot refrain from pointing our readers to a most affecting invitation to early piety, as presented in the close of the 11th chapter, and beginning of the 12th; also a most beautiful figurative description of old age, with its attendant weakness and infirmities, and its inevitable approach to the solemn period of death and judgment: these are made use of as arguments to enforce the invitation to improve the bloom and vigour of youth for the service of God and the pursuit of true happiness.

The Canticles, or Song of Solomon, is generally supposed to refer primarily to the marriage of Solomon, either with Pharaoh's daughter or with a young Israelitish damsel of extraordinary beauty, modesty, and worth: but it also exhibits, under the figure of marriage, the spiritual union subsisting between Christ and the Church, the glorious triumphs of the Messiah's kingdom, the accession of the Gentile church, and the numerous spiritual seed that shall arise to call the Redeemer blessed. Other passages of Scripture exhibit the same subjects under the same figure, particularly Ps. xlv.; Isa. liv. 5, 6; lxii. 4, 5; Jer. iii. 14; xxxi. 31—34; Hos. ii. 19—23; Zeph iii. 17; Rom. vii. 4; Eph. v. 25—27, 30, 32; 2 Cor. xi. 2; Rev. xix. 6—9; xxi. 2, 10.

It must be acknowledged that in this book some expressions and allusions occur not consistent with our notions of delicacy and propriety, and which libertine wits have not failed to make matter for their profane

* Thus it literally stands—the word *duty* is supplied to make up a seeming deficiency—it is the whole duty, happiness, and end of man.

and licentious ridicule, and at which even pious Christians have been sometimes staggered; but it should be remembered, first, that when this book was penned, a much greater simplicity of manners prevailed than in the present refined state of society, but perhaps not less real purity; and, secondly, that many of the expressions alluded to probably owe what seems offensive to delicacy, to their translation into another language: literally to translate from one language into another anything of a figurative character can scarcely be done without spoiling its beauty, obscuring its meaning, and perhaps introducing ideas very unlike those of the original writer.

The general topics, which are figuratively treated of in this book, seem to be—1. The earnest desires of the ancient Church for the incarnation of the promised Messiah, and for the extension of his kingdom in the conversion of the Gentiles; 2. The fervent and unchangeable love of Christ to his Church, his care over her, and provision for her at all times, and under all dispensations; 3. The love of the Church to Christ, under all circumstances; her earnest desires of being finally united to him, enjoying much of his presence, and bearing much of his image on earth, and finally dwelling for ever in his heavenly kingdom.

Lord Chesterfield's Commentary on Eccles. xii. 8.

"Vanity of vanities, saith the preacher, all is vanity."

Few men have had a fairer chance of obtaining happiness, if the gaieties of this world could have afforded it, than this accomplished nobleman; and what was the result of his experiment?—"I have seen the silly round of business and pleasure, and have done with it all. I have enjoyed all the pleasures of the world, and consequently known their futility, and do not regret their loss; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare; but I have been behind the scenes; I have seen all the coarse pullies and dirty ropes which exhibit and move

the gaudy machine: and I have seen and smelt the tallow candles which illuminate the whole decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I cannot persuade myself that all that frivolous hurry, bustle, and pleasure of the world had any reality: but I look on all the past as one of those romantic dreams which opium commonly occasions; and I do by no means wish to repeat the nauseous draught for the sake of the fugitive dreams." And what succedaneum had been discovered by this wearied votary of pleasure? Did any object, of a less transient and shadowy nature, engage and reward his latter pursuit? No: in the decline of life, convinced of the world's emptiness, and still unsupported by Christian principles, he seems, in sullen vacancy of mind, to have given up all farther pursuit of happiness. He adds, "Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most men boast? No, Sir, I really cannot help it. I bear it because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that it is become my enemy. It is my resolution to sleep in the carriage during the remainder of the journey." Well did the individual who records this lamentable confession, subjoin, "See in how poor, abject, and unpitied a condition, at a time when he most wanted help and comfort, the world left him, and he left the world." Surely it may be fair to compare (or rather to contrast, for the case admits of no comparison) these words with those of another person, who took his leave in a very different manner: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing."

Catechism on the Duties of Servants.

Chap. II.

On the pre-requisite Qualifications for Domestic Service in general.

Q. Having spoken of the respective claims of employers and servants, how may young persons, looking forward to a state of servitude, qualify themselves to discharge its duties in a manner creditable to themselves, and satisfactory to those they serve?

A. First, by cultivating all those principles and habits which are essential to a good character in general, and which are valuable and becoming in any station of life; and, second, by accustoming themselves to the performance of those duties which are more particularly allotted to persons in a sphere of labour and subordination.

Q. What are those principles and habits to which you allude, as universally essential to excellence of character?

A. The first is *integrity*, *uprightness*, or *honesty*, which consists in a just and conscientious regard to the rights of all persons with whom we are in any way connected. Under the influence of this principle, we shall never on any account, either forcibly or secretly, take from another person any thing, however small, that is his property, or withhold from him any thing that is his due.

Q. Name the next moral virtue.

A. *Truth*, or *sincerity*, which is closely connected with the foregoing. It not only stands opposed to gross falsehood and artifice, but will prevent us from harbouring for a moment any wish or intention to deceive or mislead our neighbour, either by inducing him to think of us more favourably than we deserve, or to expect from us services which we cannot render, or to bestow on us rewards to which we are not justly entitled, or by concealing from him some injury we may have committed against him, or by leading him to pursue some line of conduct which may be to our advantage and to his injury, and which he would not

have pursued, if he had known the truth. These virtues are the basis of all mutual confidence, respect, and good-will.

Q. What do you consider as next essential?

A. *Sobriety*, or strict moderation in the use of our daily supplies, so that we shall desire no more than is really necessary to support health and strength, and abhor the very thought of taking what would unfit for activity and propriety of conduct.

Q. What do you mention next?

A. *Prudence*, discretion, or practical wisdom, which stands opposed to thoughtlessness, giddiness, and folly, and which teaches what is proper to be done, and what to be avoided. It also suggests the best means, manner, order, season, and method of doing, and leaving undone. This useful virtue will also discover itself in our choice of associates, and in steadiness, decency, and propriety of deportment towards those with whom we associate. A still higher degree of this prudence or circumspection is especially essential to the character of young females. It will be seen, in the strict modesty that should regulate all their dress and demeanour; especially their intercourse with the other sex.

Q. What more is required?

A. *Good temper*, or a constant willingness to serve and please those with whom we are connected; to bear with failings, and pass over injuries; to receive reproof with meekness, and submit to circumstances with serenity and cheerfulness.

Q. But are not different persons naturally of a gentle, cheerful, generous, peaceable,—or, on the other hand, of a peevish, passionate, sullen, obstinate, or resentful,—temper?

A. There is no doubt a great natural difference in the tempers of different persons; but the most effectual regulator of temper will be found in *humility and self-denial*. Without these, an easy temper is not to be relied on; and by them, a naturally bad temper may be greatly rectified. The first will teach us not to think too highly of ourselves, or to expect too much from others; and the latter will incline us often to give up what we might justly claim, in order to pro-

mote the interests or gratification of others. Such dispositions will tend greatly to promote the peace and happiness of a person's own mind, and will endear him to all with whom he is connected.

Q. Have you any thing farther to mention under this head?

A. Yes: there are a number of every-day virtues which, at first sight, may appear necessary *only* to persons in subordinate stations; but without which, in reality, there can be no true greatness or respectability of character in any line of life. Such as these.—*Industry;* an indolent person is always a useless and contemptible being, wherever he may be found. *Regularity;* for without order, a vast deal of activity may be spent to no good purpose: things might almost as well be left undone, as not done at the right time. *Perseverance*, or a steady going on in the discharge of duty; for if one day be spent in bustle, and another in idleness, no great advancement will be made in what is really useful. *Forecast*, or *good management;* for without a constant habit of looking forward, to consider what will be wanted, and when, and an arrangement of our activity and resources, we shall be liable to the continual recurrence of wants which we are not prepared to meet. To these may be added *contentment*, or a disposition to be satisfied with our lot in life, and make the best of our circumstances, whatever they may be. Without this, no person in this world can be happy; for the highest lot in life, as well as the lowest, is, after all, but a mixed portion.

Q. What are those habits, the cultivation of which you said was particularly necessary to persons in a subordinate station of life?

A. There are several which are quite essential to the character of a good servant, and ought to be early instilled, by parents and instructors, into those whose lot in life is likely to be that of servitude. The first is a spirit of *subordination*, or willingness to acknowledge the authority, and comply with the wishes of those under whom we are placed. Without this, all must be confusion and contention in families, as well as in larger societies.

Q. What is the second?

A. *Teachableness*, as opposed to self-conceit, or supposing one's self too wise to be taught; and to stupidity and inattention, or backwardness to observe and improve by what we hear and see. A youth who is desirous of gaining information on every proper subject, and learning to perform every useful service, is sure to make himself valuable to his employers, and bids fair to rise by his own merits to respectability, and perhaps to independence.

Q. Name the third habit to which you have alluded.

A. A strict attention to, and recollection of, orders received, which insure the performance of the duty in the very manner required.

Q. The fourth?

A. Early rising; without which business may be pursued all day long, and not overtaken by night; and good management of time, by which every thing may be discharged with ease and punctuality, and leisure secured for the improvement of the mind, and attention to personal interests and innocent recreations.

Q. What further have you to mention?

A. Fifthly, thorough *cleanliness* in person and work. Sixthly, *neatness of dress*, equally avoiding tawdry and expensive finery, and a slovenly negligent appearance. Seventhly, *carefulness*, or a handy notionable manner of doing things, by which much waste and destruction are avoided, both in articles of furniture and implements of labour. Eighthly, *frugality*, or making the best of every thing committed to one's care, suffering nothing to be needlessly consumed through extravagance, or wasted through neglect. Ninthly, *moderation of desire after pleasure and recreation;* or, as it is commonly called, a willingness to bear confinement. This is best acquired, by taking a thorough pleasure in the full and useful employment of time, and regular discharge of duty. This will leave neither leisure nor inclination for more pleasure than most employers will readily grant.

Q. Will these habits deserve the approbation of employers, and promote the happiness of those who, in a state of servitude, constantly exercise them?

A. They will, generally speaking, secure both those ends; especially if they be formed on the only sure and abiding basis of character—true RELIGION, or a constant sense of acting under the inspection of our Maker and our Judge, and an earnest desire, above all things, to approve ourselves in his sight; and, by a patient continuance in well-doing, to press on, in prospect of glory, honour, and immortality.

The Triumph of Truth.

(From Miss Hamilton's "Cottagers of Glenburnie.")

INSERTED BY PARTICULAR REQUEST.

I NEVER thought my lady (his grandmother) loved the child; but as the heir of the family, she was proud of him, and indulged his humour in every thing, so that his temper was quite spoiled. He took a fancy to play in Jackson's room, in preference to the nursery, and was attended by his maid, a very artful woman, who had contrived to make the child fond of her, by giving him, in secret, quantities of sweet-cake, which, on account of his stomach, he was forbid to eat.

When he could not be bribed into doing what she pleased, she had nothing for it but to frighten him; and, in order to do so effectually, used to tell him stories of hobgoblins, and to make a noise as of some spirit coming to take him away; on hearing which, the little creature would run panting and terrified, to hide his head in her lap. You can have no notion how his nerves were shook by this. I believe he feels it to the present day, and I am sure that much of his oddity, and of his bad temper, of which the world talks so much, might be traced to the bad management of Jenny Thompson.

It one day happened, that while I was busied in getting up a suit of lace for my lady, the little lord came into our room, as usual, to play. Two pieces of the lace which I had ironed were hung on the screen by the fire, and while I was smoothing out another for the iron, he snatched one of the pieces from the screen, and

twisted it round his neck. I flew to rescue it, and called to Jenny to desire him to give it up, which she did in a wheedling tone, promising at the same time that she would give him a piece of plumb-cake.

"I know that you have none to give me," cried he; "I have eat it all up, so I don't mind you."—"And don't you mind me?" cried I; "what mischief are you doing me! Your grandmamma will be so angry with me, that I must tell her the truth, and then she will be angry with you too."—"I don't care," cried Lord Lintop, twisting the lace the firmer round his neck. Seeing that no other means would do, I took hold of him to take it from him by force. He immediately set up a scream of passion, but I persisted, and disengaged the lace as gently as I could from his grasp; but no sooner had I succeeded, than he snatched up the other piece, and in a transport of rage, threw it on the fire, driving the screen down at the same time with great violence.

The fire was strong, and the lace dry, so that its destruction was the work of a moment. At the expense of burning my hand and arm, I saved a fragment, but it could be of no use; and I really became sick with terror and vexation.

Jenny desired me not to vex myself, for that it was easy to say that the screen only fell by accident, and that my lord would be a good boy, and say that he saw it fall, and that the lace which hung on it fell into the fire; "and then what can my lady say, you know?" cried she, perfectly satisfied with the arrangement.

Her story might do very well, I said, provided there was none to witness against us.

"And who can witness against us?" said she: "has not the door been shut all the time? who then can witness against us?"

"O, Jenny," returned I, "there are witnesses whom no door can shut out,—God and our own consciences. If these witness against us, what does it signify whether my lady be pleased or no? I hope I shall never be so wicked as to tell a wilful falsehood."

"Wicked, indeed!" repeated Jenny, very angrily,—"Where have you lived all your days I wonder, that

you can talk such nonsense! as if servants must not always do such things if they would keep their place? I know more of the world than you do, Mrs. Wisdom, and can tell you, that you will not find many masters or mistresses that do not like better to be imposed upon than to know the truth, when it does not happen to be agreeable. How long think you should I keep my place, were I to tell all the truths about every thing that Lord Lintop does? But I know better; I always think with myself, before I go up, of what they would like to hear; and in all the places I have been in, I have found it turn to my advantage. Take my advice, and tell the story as I have made it out, or depend upon it you will get yourself brought into a pretty scrape."

She was called to go up to my lady with her little charge, and I was left alone in a very disconsolate state. The temptation to follow her advice was strong; but thank God, my principles were stronger, and the consequences of beginning a course of sin, by departing from truth, were so deeply imprinted on my mind, that I was preserved from the snare.

On telling Jackson what had happened, she was at first thrown into a mighty passion, and would have cast the blame on me if it had been possible; but, though always unreasonable while her anger lasted, she was too good a woman not to be shocked at the thoughts of making up a deliberate and wicked lie, in order to deceive her mistress. We were still in consultation, when my lady rung her bell for Jackson, who returned in a moment, to tell me that I must immediately go up and answer for myself; but that as *my friend* Miss Osburne was there, I need not be afraid, for she would certainly take my part.

I went up, as you may believe, with a beating heart. As soon as I opened the door, my lady, in a sharp voice, asked me what I had done with her fine lace? adding that I had better tell the truth at once than make any evasion. "I will indeed tell the truth, my lady," said I; "and though I am very sorry for the loss, your ladyship will be convinced that I could not help it, and am not to blame." I then told the story

simply as it had happened; but, while telling it, plainly saw that what I said made no impression. When I had finished, my lady looked me full in the face, her eyes quite wild with rage and indignation, and bursting into a sort of scornful laugh, "A pretty story truly you have made out indeed!" cried she. "This is all the good of your reading the Bible, forsooth! first to destroy my lace through carelessness, and then to lay the blame upon the poor child! the heir of the family! one whom such a creature as you ought to have thought yourself honoured in being permitted to wipe the dirt from his shoes! And yet you dare to lay your faults to his door; to complain of him, and to complain of him to me! What assurance! But I am happy to have detected you; you are a vile hypocrite, and shall no longer be harboured in this house. I give you warning to provide yourself in another place."

"I am sorry to have offended your ladyship," said I very humbly; "but indeed I have told the truth, and I am sure Jenny cannot be so wicked as not to confirm every word I have said."

"Pardon me for interfering," said Miss Osburne; "but I have such good reason for having a high opinion of Betty's principles, that I am convinced she is incapable of being guilty of what you attribute to her. I could stake my life on her sincerity. Do, my dear madam, take a little time for inquiry before you condemn."

This reasonable advice seemed like throwing oil on the fire of my lady's pride, and she became more angry than ever. She, however, desired Jenny to be immediately called. As soon as she entered, she was desired to tell without fear, in what manner the accident happened. "I am sure, my lady," said the artful girl, "it was, as your ladyship says, an accident; for I am sure Mrs. Mason had no intention whatever to drive down the screen, nor do I believe she saw when she did it, for it was in turning round that she pushed it over, and the lace just fell into the fire, and was burned in a moment."

"And where was Lord Lintop at the time?" asked Miss Osburne.

"I believe he was standing at the table," returned

Jenny, hesitatingly. "O now I recollect, he was playing with his little coach, the coach which her ladyship gave him, and which he is so fond of that he would never let it be out of his hand; but indeed he loves every thing that his grandmamma gives him; I never saw so dear a tractable creature in all my life."

"Are you sure that he was then playing with the coach!" asked Miss Osburne. "O very sure and certain," returned Jenny; "I remember it particularly, because I had just put a string to it, as we went into Mrs. Jackson's room."

"I shall refresh your memory, however," said Miss Osburne, rising, and opening the door of a closet, from whence she returned with the coach in her hand. "This toy has been in that closet since yesterday evening, that I took it from the child when he was going to bed. In this instance, therefore, you have not been correct."

"That is of no consequence," said my lady; "the child might have been playing with some other toy; all I ask is, did he touch the lace?"

"He! poor innocent darling!" cried Jenny; "no, as I hope to be saved, he was not even near it."

"O, Jenny, what a sin are you committing!" I exclaimed. But her ladyship commanded me to be silent, and to leave the room.

I went, grieved and astonished at her injustice, but rejoicing in my innocence. Jackson was very kind to me, and assured me that my lady would, when left to herself, come round, but that there would be no good in speaking to her at present. There was indeed no good in it; for all that Miss Osburne said in my defence, only made her more positive in asserting the truth of Jenny's story; and when my amiable friend would have questioned the child, she helped him to all his answers; and it is surprising how soon children can observe who is on their side, and how soon they can learn to practise the little arts of cunning and deceit.

(To be continued.)

A Grateful Servant.

From the Cottager's Monthly Visitor.

THE severe distress which lately visited the great bankers and merchants, both in London and the country, is probably known to most of my readers. Many persons of large property and of the highest respectability suffered; and those who were fully able to meet the demands of all their creditors were put to serious inconvenience by the suddenness of the calls which were made upon them. I cannot help mentioning an instance of the gratitude of a servant, which was shewn to his late master during the most distressing part of the afflicting panic. A severe run was made upon the firm of a most respectable banking-house in London. At the time when things were at the worst, a servant knocked at the door, and left a note to the following effect:

"SIR,

"I formerly lived some years in your father's family, and a few in your own.—I saved seven hundred pounds.—Can it be made of any use to you?—If it can, it is your's.—Take it."

This is an instance of faithfulness and gratitude which deserves to be recorded.

Anecdote.

MADAM,

HAVING but recently taken in your useful and interesting Christian Gleaner, I do not know whether the following circumstance has ever appeared in it; if not, and deemed suitable, its insertion will oblige,

Yours,

M. A. S. H.

"*Jan.* 26, 1825.—A young woman came to me in the morning, with three marks (fourteen shillings) as a donation for the Missionary Society, from a friend of

hers. They had formerly lived together, when they knew nothing of the Lord Jesus Christ: the person who sent the money had been careless about religion, but had quite altered her conduct since she had attended the means of grace. Both these young women are servant maids, and poor; but they have shewn their love to Him who "first loved" them, by contributing largely to the Tract and Missionary Societies, and the newly formed Sunday School."—*Second Report of the Continental Society*, p. 20.

May many of your readers, in the same station in life, be encouraged to "go and do likewise."

Stroudwater, Feb. 15, 1826.

Execution at Oxford.

William Clack, aged twenty-four, was executed at Oxford, on Monday, March 20, 1826, for horse-stealing. He was tried at the Lent Assizes, and found guilty on three separate indictments.

He was born of respectable parents, at Black Bourton, Oxfordshire, at which place his father was a farmer; but on the death of his mother, they removed to Great Milton, where his father now carries on the business of horse-dealing. For some time past he had carried on a separate concern in the same line of business. His traffic has been principally in Wales, especially among the iron-works. He was connected at Haversford West with a horse-dealer from Ireland, where it appears probable that an exchange of stolen horses has often been made. Indeed, he acknowledged himself to have been an extensive receiver of stolen horses. After his condemnation, he stated that in his early years his mother took great pains to bring him up in the paths of virtue; and about four years ago, made it her dying request, that he would take care of two little brothers, of three and seven years old. He did so for a time, and sent them to school by his own industry. But how soon is the loss of a good mother felt in a family!

The next thing we hear is, that soon after her death, they left the farm. Having some keep for cattle, they bought two horses; and in a fortnight, having improved their appearance, sold them to an advantage. This encouraged them to buy more; and as seeming prosperity attended the enterprize, they resolved to become regular horse-dealers, and attend fairs. It is a remarkable fact, that very few persons who thus engage in this line of life, long retain either respectability or integrity. The irregularity of habits to which it necessarily leads, the temptations to fraud which it presents, and the low, profligate, and profane society to which it introduces, are snares so powerful, that very few, who venture within reach of them, have firmness to desist. Oh, let not the honest labourer, or respectable servant, be drawn away by the expectation of superior gains, to engage in so questionable a pursuit. The poor unhappy man goes on to state, that at a fair, he had his pocket picked of between thirty and forty pounds. If this statement be correct, it proves that the way of life in which Clack had engaged, exposed him to misfortunes, to which an honest day-labourer, receiving his weekly earnings, paying his weekly expenses, and laying by a trifle in the Savings Bank, to cheer a rainy day, would scarcely have been liable. This transaction led to family quarrels; and having also formed a connexion against his father's wishes (with a female who is now pregnant by him), he found his happy moments from home. This statement we must beg to contradict. He *did not* find them; no one ever found happiness in vice;—but missing happiness at home, he was induced to seek it elsewhere. This, however, led him to pass a great portion of his time at public-houses, where he had all his meals. In this manner he went on two years and a half, still using his endeavours to assist the family. But his habits of morality and decency becoming daily weaker, and those of dissipation more powerful;—for who ever frequented a public house, without such being the result?—"One Saturday (he relates) I went to Oxford market with some horses, which I sold, intending to go *the next morning* to a fair in Wales; but *stopping late*,

I had to walk home, which I reached about one o'clock. The lateness of the hour led to some dispute at home, and in the morning I got up, like one distracted, and wandered about the villages in the neighbourhood, instead of going to the fair. At night, in my way home, I entered into a coppice, where I formed the horrid plan of *self-murder*." This purpose was mercifully defeated by a man coming up, and speaking to him, though without being aware of his intention. "I then," he proceeds, "went to Ensham, and from thence to Witney, where *I began drinking again*. After a short time, I took a walk up the street, and met with a man *whom I knew by attending fairs*, and we agreed to *drink together*. But, alas! this was the dreadful meeting that has brought me to an untimely end. We had not been long together, before his conversation *turned upon horse-stealing*, representing the opportunities I had in my journeys among the iron-works of avoiding detection. I agreed with him to become *a receiver;* and he then stated he had one in his possession, for which I am *now to suffer*."

Reader, observe, these were the transactions of a *Sabbath;* observe, too, what a cluster of vices and miseries have sprung from frequenting public-houses; forming vicious intimacies; keeping bad hours; misspending the Sabbath; drunkenness; waste of time; neglect of business; family quarrels; a distracted mind; attempted self-murder; intemperance, repeated to drown reflection; vicious society again resorted to; introduction to a new career of vice; stealing; receiving stolen property; a premature and ignominious death! Nor is this a solitary instance; but, on the contrary, so exactly like scenes that every assize brings into notice, that all seems in as regular and natural succession as the seed producing the blade, the ear, the full corn in the ear, ripening to meet the sickle.

How truly may it be said, of every sin as well as of strife, that it "is as when one letteth out water;" the only safety is, in leaving it off before it be meddled with. Especially let it be impressed on the mind of our readers, that Sabbath-breaking is a crime that

is never found alone. Take any group of Sabbath-breaking youths, of any number you may meet with, and it may, in almost every case, be fairly set down that there are just so many gamblers, intemperate, lewd, profane, disobedient to parents, headstrong, and ready to plunge themselves into every foolish and hurtful lust, which drown men in perdition and destruction.

Christian Charity.

From Cecil's Remains.

CHARITY should teach us to exercise hope and love toward all men—hope toward those who are without, and love toward those who are within, the walls of the city of God. Of those without, we are apt to despair too soon, and to say, *There is no hope;* when we should labour to allure them into the Church of God, and to impress them with a sense of its glory and its privileges. Toward those within the walls, we sometimes fail in the exercise of love: we are too much influenced in our feelings toward them, by a difference of education, taste, or disposition; while the great question ought to be, "Are they really *fellow-citizens with the saints, and of the household of God?*"—*and* if so, whatever their defects may be, we ought to honour and love them as the *Temples of the Holy Ghost.*

Conscience seconding the Voice of Parental Counsel.

From the Same.

WHEN a young person has been talked to by his parents—when they have represented to him the misery and ruin of a wicked course, and of bad habits—he might affect to brave it out at the time; but he has gone afterward weeping through the streets—because CONSCIENCE WOULD SPEAK!

Addressed to a Sister on recovering from Illness.

From Poems, by JOSIAH CONDER, ESQ.

WHAT message did the angel bring?
For sure from heaven he came;
Sickness and health obey their King,
The God who knows thy frame.

Comes there an hour with blessings fraught,
But brings some duty too?
Is there a sorrow, or a thought,
But has some end in view?

Oh, let the sun not shine in vain,
While his bright smile is lent:
Nor murmur at the blasts and rain,—
They too in love are sent.

What message did the angel bring,
My sister, when he came?
Shook sickness from his viewless wing,
And weakened all thy frame?

Whate'er the friendly warning said,—
It is to conscience known,—
Oh, let it in thy life be read,
And by thy temper shown,

Welcome again to health and joy,
My sister! let thy tongue
Its new-strung powers in praise employ,
And we will join the song.

Praise Him while health and youth are thine,
Who youth and health bestows;
To Him thy heart, thy life resign,
In Him thy trust repose.

Then when the mission'd angel's breath
Again shall lay thee low,
Thou wilt not fear the message—Death,
If thus prepar'd to go.

NEW SERIES.

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Duties of Masters.

LET every Christi masteanr be stimulated to fidelity in instructing his servants, not only by the consideration that he is thus obeying the will of God, but also, by recollecting how extensive a good he may be the means of accomplishing by the quiet and steady, though unobserved, discharge of this part of domestic duty. A servant who comes to him, it may be, young, ignorant, and unexperienced, grows up under his roof. But his ignorance is happily removed by the Christian benevolence and assiduity of his master, who instructs him in the things pertaining to his everlasting peace. This servant afterwards perhaps marries, has a family, and transmits to his children the instruction he has thus received from his kind master. These, in like manner, hand it down to their children; and the knowledge thus originally imparted continues to be transmitted from generation to generation. We thus have no doubt, that it will be found in the developements of the great final day, when the history of Providence shall be unfolded; when the relation which one event bears to another in the present intercourse of human life, shall be fully seen; that many a copious stream of human happiness, gladdening the hearts of multitudes in each succeeding age, while progressively winding its way in the secrecy and silence of domestic life, will be found to have derived its origin from the faithful instructions given by a Christian master to the servants who were placed under his roof.—*Rev. W. Innes.*

Help to the Practical Study of the Holy Scriptures.

Of the Prophecies in general.

The portion of Scripture which now comes under our notice is called prophetical: it comprehends seventeen books*, with which the Old Testament closes. The word Prophecy signifies a declaration of something to come, and the prophets were those whom God appointed and empowered to foretell things to come, and to make known his mind to the world. The people used to consult them to know their duty, especially under perplexing and difficult circumstances, which was called asking counsel of the Lord; for God himself was pleased to communicate his will to these prophets in such a way that they could not be mistaken. He also instructed them to foretell many events concerning individuals, nations, and especially the coming of the Messiah. These predictions were given, sometimes in general or even in figurative terms, and sometimes in the plainest language, and with the minutest exactness, although delivered many ages before the events took place. The fulfilment of these prophecies has gone on to the present day, and by it is afforded a standing evidence of the truth of the Bible. No one can foretell future events but by revelation from God; but the present state of the nations, especially the Jews, and of the world in general, is exactly what we read should be the case, in a book written many ages ago,—all of it nearly two thousand years, and a great part of it ages farther back. The persons who wrote that book must have obtained their knowledge from God himself. The book must be, what it purports to be, a revelation from God, and justly claims, what it uniformly demands, the faith and obedience of every reasonable creature into whose hands it may come.

We read of several prophets, who did not commit

* The Lamentations of Jeremiah are considered as supplementary to his prophecies.

any thing to writing, such as * Elijah, Elisha, Micaiah, and others. What they predicted was only or chiefly of a temporary nature, and had its fulfilment shortly afterwards, generally in the affairs of the children of Israel; and both the predictions and their fulfilments are recorded in the historical books of the Old Testament. But those prophetical writings, which are handed down to us, had respect to a much later period; generally, either to the circumstances of the Jews during and after the Babylonish captivity, to the coming of the Messiah, or to the circumstances of the Christian Church, even unto the end of time.

The prophets delivered their predictions in various manners: sometimes they uttered them aloud in a public place (see Isaiah lviii. 1); sometimes their proclamations were affixed to the gates of the temple where they might be generally read (see Jer. vii. 2); and, upon some most important occasions, they adopted significant actions or emblems, by which to express the solemn truths they intended to convey. To alarm a disobedient people, and recal them to repentance, the prophets walked about in sackcloth, and with every external mark of humiliation and sorrow. To intimate the subjection that God would bring upon the nations that Nebuchadnezzar should subdue, Jeremiah made yokes and put them on his neck (Jer. xxvii.); and broke the potter's vessel (xix.) to represent some correspondent calamities ready to fall on nations obnoxious to God's wrath. Sometimes the prophets were commanded to seal and shut up their prophecies, that the originals might be preserved until they were accomplished, and then compared with the event; Isaiah viii. 16; Jer. xxxii. 14; Dan. viii. 26; xii. 4. These writings, it seems, were generally deposited in the tabernacle; they were preserved with great care during the captivity, and the later prophets occasionally allude to the writings of the former, which is a proof that they were well known, and acknowledged as genuine by the people among whom they were delivered, and

* Probably with one exception; recorded, with its fulfilment, 2 Chron. xxi. 12—19.

who had the best opportunities of judging. Thus, graciously, has the Divine Author of the Scriptures provided for the establishment of our faith, upon whom the ends of the world are come, and that we "might know the certainty of those things wherein we have been instructed."

The periods in which the different prophets lived, have already been referred to in the remarks on the historical books. It may, however, be useful here just to class them under three periods, after which our remarks will proceed on the several books, in the order in which they stand.

1. Those who flourished before the Babylonian captivity—Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah.

2. Those who prophesied immediately before and during the captivity—Jeremiah, Habakkuk, Daniel, Obadiah and Ezekiel.

3. Those who prophesied about and after the time of the Jews' return from captivity—Haggai, Zechariah and Malachi.

The style of the prophets requires some attention and explanation, as it is liable to be misunderstood. Sometimes it is allegorical, or having a meaning different from the usual signification of the words; as, for instance, when it is said, "Break up your fallow ground and sow not among thorns," (Jer. iv. 3), it is not meant of tillage, but of repentance.

Sometimes they speak in parables. This is when truth is set forth under a feigned narrative, in order to render it more striking or less offensive. Thus, Isaiah v. 1—7, we read of the culture bestowed on a vineyard, and the disappointment of the vine-dresser at the failure or worthlessness of its fruit, which we afterwards find to be only another mode of describing the goodness of God, and the ingratitude of Israel. Sometimes there is a double meaning—one literal and present; the other mystical and future. Many prophecies refer first and literally to David, Zerubbabel, Cyrus, and at the same time, though more distantly, yet principally, to Christ, of whom these were figures. *So also* Zion, or Jerusalem, or the people of Israel, are

often used to express the church of Christ; and Assyria, Babylon, Egypt, Idumea, and other enemies of Israel, the enemies of the church of Christ.

Frequently the language used is metaphorical; that is, when certain objects in nature or art, historical facts or religious observances, are made figurative of things purely spiritual, which on account of our want of spiritual perception, could not be otherwise expressed in a manner at all intelligible to us. Among the principal images adopted, may be mentioned the following:—The sun, moon, and stars, are used to represent kings, queens, and men in authority. Light and darkness are used figuratively for joy and sorrow, prosperity and adversity; also for knowledge and ignorance. Dew and moderate rains, gentle streams, running waters and fountains, are used to express the blessings of the Gospel; sweeping rains, storms and floods, denote judgments and destruction; fire, east-wind, whirlwind, and earthquakes, also denote the same; Lebanon and Carmel, lofty mountains of Israel, the one celebrated for its noble cedars, the other for its rich fertility, were made images of any thing great and noble, or beautiful and fruitful. The vine is often used to express the Jewish Church. Rams, bulls, lions, eagles, and other fierce and ravenous creatures, are put for cruel and oppressive tyrants and conquerors.

Husbandry and its implements are often used to furnish images: thus, "Put in the sickle, for the harvest is ripe, &c." denotes the ripeness of the wicked for punishment. "I will make thee a new thrashing instrument, &c.": as such an instrument separates the corn from the chaff, so should the Redeemer separate the wicked from the just. The vintage and wine-press afforded many images: see Joel iii. 13; Isaiah lxii. 3. The occupation of a shepherd is made figurative of that of pastors, rulers, and of the Messiah himself.

The marriage relation represents the union or covenant between God and his Church; and infidelity or adultery, a departure from God to idols. Metals refined in the furnace, are an emblem of God purifying his people by afflictions. The potter's vessel, fashioned

according to its maker's pleasure, and appointed to an office, mean or honourable, serves to represent the absolute dominion of Jehovah over his creatures. The foundation and corner-stone of a building represents Christ as the foundation of hope and the centre of union to all his people.

Many images are taken from the tabernacle or temple, and the ritual of the Jews; God's presence with his Church is spoken of as the glory resting upon the tabernacle. The sacrifices of God are said to be a broken heart, &c. The purifying grace of God is thus described: "I will sprinkle clean water on you, &c." Many figurative references are made to historical facts; as, to the creation of the world; the fall of angels; the preservation of Noah; the destruction of Sodom and Gomorrah; the travels and deliverances of the children of Israel in the wilderness, &c. &c.

Sometimes certain kingdoms are spoken of under the figure of beasts: as, Dan. vii. the four great empires of Chaldea, Persia, Greece, and Rome, are represented by a lion, a bear, a leopard, and a monstrous nondescript or nameless animal.

When the prophets speak of "*that day*," or "*the last day*," the time of the Messiah's coming is generally intended.

When places are spoken of as lying in a certain direction, unless it is specified to the contrary, we are to consider it in that direction from Judea or Jerusalem.

In the reckoning of time, a day is generally used to denote a year; so the seventy weeks, spoken of by Daniel, were 490 years.

By the earth, or the whole earth, is frequently meant the land of Judea, or sometimes the great continent of Asia and Africa, to which they had access by land. By the isles of the sea, and the isles of the Gentiles, are generally meant the places to which they had access only by sea, particularly the European isles, and probably also the isles and coasts of the Mediterranean.

Lastly, it should be borne in mind that most of the prophetic writings are also poetic, not only in their imagery, but also in the division of the lines; so that

the figure is often expressed in one line or couplet, and the metaphor is explained in the succeeding; as, for example, Isaiah xliv. 3.

"For I will pour waters on the thirsty
"And flowing streams upon the dry ground."

Thus explained—

"I will pour out my spirit upon thy seed,
"And my blessing on thine offspring."

Catechism on the Duties of Servants.

Chap. III.

Of the particular Departments of Domestic Service.

Q. Into what particular departments is domestic service divided?

A. Many families employ only one household servant, who is necessarily a servant of all work; others, of a higher class in society, or more numerous in members, keep a cook, house-maid, and nurse-maid. To these are added, in families yet more exalted (besides subordinate persons in each of the departments already named), lady's-maid, laundress, sempstress, dairy-maid, and sometimes housekeeper.

Q. What are the particular duties of each; and the qualifications for discharging them with propriety?

A. The servant of all work will require an extraordinary portion of industry; management of time, good temper, and quickness of observation: without these, she will never discharge her numerous duties with propriety, and by the help of these she may soon render herself valuable for her general knowledge and aptitude; and at the same time, may so especially perfect herself in any particular department which she prefers, as to qualify herself for a lighter or more lucrative situation in it when opportunity offers.

Q. What is required of the cook?

A. To market and prepare all kinds of provision used in the family, and to keep clean all vessels and utensils employed for that purpose; her essential qualities are cleanliness, frugality, and punctuality.

Q. Have you any particular directions to give for the use of a young servant in this situation?

A. Her frugality must be exercised both in what she purchases and in what she uses: for instance, a frugal careful cook will not put her employers to the expense of meat for making gravy, when she has bones in the house that will answer the purpose as well; nor will she make a fire too long before it is wanted, nor burn large coals when small coals or cinders will do as well; nor use butter or lard for any purpose which dripping would serve: nor will she suffer meat to perish by neglecting to bring it out for use; nor beer, by drawing more than is wanted; nor destroy saucepans, or other vessels, by suffering them to remain on the fire without water; many such instances might be pointed out: but if young people will bear these cautions in mind, and act upon them, others will be sure to present themselves as the occasions arise.

Q. Wherein will her cleanliness discover itself?

A. (1.) In her person and dress. She will carefully avoid dirty hands, straggling hair, dirty caps and aprons; a slatternly appearance in general, and especially any vulgar disagreeable habit, as taking snuff, scratching her head, &c. &c.

(2.) In her habits. She will avoid spilling grease about, or suffering soot to fall into a saucepan, or cinders into a dripping-pan: she will carefully keep separate, things that would injure each other; not putting milk into a beery jug, nor cutting bread or butter with an oniony or cheesy knife; and she will keep things to their proper places and uses: not standing a dirty saucepan on a clean dresser, or wiping cups or glasses with a greasy cloth; or the bottom of a greasy dish, or her own hands, on a table-cloth or napkin.

(3.) In all her cooking utensils. Her copper stewpans, saucepans, and other vessels, will be kept bright without, and clean and well tinned within: she will never suffer food to remain in them to become cold*:

* The rust of copper and brass, called verdigris, which forms, if any thing becomes cold in the vessel, is highly poisonous. Many lives have been sacrificed by the carelessness of cooks in this respect.

her spit, gridiron, and frying-pan will not be put away greasy, otherwise they will accumulate a mass of dust and filth; nor will a tin saucepan, after cleaning, be put away without drying, otherwise it becomes rusty; so also does a toasting-fork, unless wiped dry and rubbed with a leather every time of using.

Q. What is the best method of cleaning saucepans and other kitchen utensils?

A. As soon as done with, they should be filled with cold water to soak them; by this means, whatever hangs about the sides, will be prevented from sticking, and they will be cleaned the more easily and effectually; afterwards, a bunch of straw, and a little wood-ashes lightly rubbed round the inside, answer very well; or if they are particularly greasy, the ashes may be boiled up in them with a little water, and then used for scouring, as above; afterwards they must be well rinsed with clean water, and made perfectly dry. To brighten the outsides, have clean leathers, a separate one for each purpose, and rub the copper and brass vessels with white brick, finely powdered*, and the tin with fine whitening, or rotten-stone and sweet oil.

Q. How may the cook ensure punctuality?

A. By forecasting her work, allotting the exact time at which every part of it ought to be attended to, in order to have all complete at the appointed minute; and in such calculation, allowing even in a small family, a quarter of an hour for serving up dinner, and at least as long a time for unforeseen delays and hindrances. She will in particular be careful always to make up her fire in *proper* time, according to what she has to prepare, and never to be without hot water: she will also regularly clean and put in its place *every* article, *every* day, that the business of the morning may not be hindered by the neglects of the preceding afternoon; and she will take care to have in the house a regular supply of those things that are in daily use for cooking: such as flour, salt, pepper, &c., or much time may be

* Vitriol is often used for this purpose, but it is a dangerous thing to leave about; besides, though it cleans quickly, coppers so cleaned do not retain their colour.

hindered for want of having them at the moment they are required.

Q. Can you give any rules as to the time and manner of dressing different meats?

A. In boiling or roasting a joint, a quarter of an hour to a pound is usually allowed, and to most joints a few minutes over. Poultry, according to its size: a chicken will take about twenty-five minutes or half an hour; a large fowl, forty minutes for boiling, something longer for roasting; ducks, from half to three quarters of an hour; a goose, from an hour to an hour and a half; a turkey, from an hour and a quarter to an hour and three quarters; wild fowl and game should be less done than tame. White meats, as fowls, veal, lamb, should be floured before boiling, to keep them white and free from grease: the pot must be carefully scummed; use soft water for boiling, if it can be got: put the meat in when blood-warm, and reckon the time from when it boils: keep it boiling the whole time, but do not let it boil fast. All thick joints, for roasting, require at first a slow but strong fire, and that will become fiercer by degrees, when the joint is hot through; small thin joints (as of lamb, griskin of pork, &c.), and poultry, require a clear brisk fire from the first; all meat and poultry, while roasting, should be well basted, especially on the lean parts, turned every way in the influence of the fire, and a little salt and flour scattered on when nearly done. For frying and broiling, have a brisk clear fire of cinders or charcoal: turn a steak often; scatter a little pepper and salt, and rub on a small piece of butter, when done. For boiling fish, mackarel and cod may be put on in cold water, with a spoonful of salt, and a little vinegar; salmon with the water blood-warm: set them on a moderate fire: the mackarel will be done when the water boils; the others will take five, ten or fifteen minutes longer, but it may be proved by pulling a fin; if it comes out easily, the fish is done. For frying fish, avoid as much as possible wetting it; let it be cleaned an hour or two before wanted, and wrapped in a coarse dry cloth; let it be well floured, and put into plenty of fat, *perfectly boiling:* let one side be done of a fine pale brown before you turn it.

Q. What rules do you give for the boiling of vegetables?

A. Potatoes and Jerusalem artichokes should be put into cold water, just enough to cover them, and a spoonful of salt; they should boil slowly, with the lid off, until the skin cracks; then pour off the water, put the lid on, and stand them on the hod some minutes, to dry before pealing. Carrots, parsnips and turnips are best boiled with meat; they should be put in the liquor boiling: turnips and young carrots will take from twenty minutes to half an hour; old carrots require much longer. All kinds of greens, peas, beans, French-beans, asparagus, sea-kale, &c. should be put, with a little salt, into a fast-boiling saucepan, and the lid immediately put on: make them boil up as quickly as possible; when they do so, take the lid off, and put it on no more, but keep them fast boiling till done.

Q. Have you any directions for puddings and pastry?

A. Eggs should be well beaten, and then thoroughly mixed with flour, before any milk is added; for a rich batter-pudding, to every egg put one table-spoonful of flour, and one of milk; let the bason and cloth be buttered; tie it up securely, and boil it; for one egg, twenty minutes; for two, half an hour; for three, three quarters of an hour; and for five, one hour, which time a light batter-pudding ought never to exceed. For a plain batter-pudding, either baked or boiled, fewer eggs will do to a larger quantity of flour and milk, and a little dripping or suet, finely shred, will make it light. For puddings in which the milk and other ingredients are first boiled, and then added to the eggs, have the bread and milk, or rice* milk, boiling, and add to it, by degrees, the eggs and sugar, and put it immediately into the oven for baking, or the saucepan for boiling, without suffering it to get cool. For pie-crust, rub the lard and butter, or dripping, to a cream; then add the flour by degrees, and wet it with

* Two large table-spoonsful of ground rice will thicken a quart of new milk: wet the rice by degrees with a little of the milk cold, and stir it into the rest boiling; let it boil a minute or two, then add the eggs.

cold water; roll it out on a clean board. For a common paste, half a pound of fat to two pounds of flour; if wanted richer, more in proportion. Crust for steak or fruit puddings is made in the same manner, with either suet, lard, or dripping; they should be boiled in a bason, and will take, for a good sized fruit pudding, two hours boiling; a steak pudding, of the same size, two hours and a half or three hours.*

The Triumph of Truth.

(Concluded from p. 90.)

My leaving the castle was now a thing fixed, and the only consolation I could receive in the view of it, was from a knowledge of carrying with me the good-will of all that knew me. I was shocked at the thoughts of being thrown into the world without a friend; but I was reminded, by dear Miss Osburne, that the friendship of man is but a bending reed, in comparison of the protection of Him, who is, to all that put their trust in Him, a tower of strength.

I was now to go in three days, and was not yet provided with a place; but Miss Osburne had written about me to a friend of hers, and I hoped her application would be successful. In the mean time, Lord Longlands arrived at the castle, to prepare his mother for the reception of his intended bride, the heiress of Merriton, whose great fortune made her a more acceptable daughter-in law to the old lady, than my lord's first wife had been; and Jackson, seeing my lady in such high good humour, thought it a favourable time to soften her in my behalf. She began by telling her, how sorry I was to leave the castle, and then ventured to say many things in my praise, taking care, at the

* These are long paragraphs, but they contain a good deal of information, by which any handy, notable girl, in a plain family, may guide herself in her first attempts, and practice will soon make all easy.

same time, to contrast all she said in my favour, with the idleness and self-conceit of Jenny, whose word, she said, would never be taken before mine, by any one who knew us both, as she did. Poor Jackson had reason to repent her zeal; for she found my lady so prepossessed in favour of my adversary, that all she said against her was attributed to spite. And she now saw, that, having accustomed her lady to flattery, she had exposed her to the arts of a more cunning flatterer than herself. In fact, Jenny looked to Jackson's place, and would have succeeded in her designs, had it not been for a very extraordinary accident, which brought all her character to light.

On the morning that I was to leave the castle, Miss Osburne told Lord Longlands, that his mother was that day to part with the most attached and faithful creature in the world, on account of her having thrown the blame of burning a piece of lace on little Charles. My lord inquired into the particulars, and resolved to have the matter investigated fairly before I went; and, on my lady's coming in, told her his design. Both Jenny and I were summoned to appear; and my lord having first requested that no one should speak but the person he called on for an answer, first desired me to tell my story; and when I had finished, called on Jenny for hers. She began much in the same way she had done before; but, in concluding, added, what she had not then said, that I had immediately intreated her not to tell how it happened, but to join me in saying it was Lord Lintop who threw down the screen; for that my lady would not be angry if she thought he did it. She was then beginning a long harangue upon her good will to me, and the hardships she lay under, in being looked down upon by all the servants in the house, because she would not join me in making up a story against her dear innocent child, to save me from my lady's anger. Lord Longlands desired her to stop; and then asked me what I had done with the lace which the child had twisted up, and which I said was torn. I had, I said, given it to Mrs. Jackson. She was called on, and the lace was produced in the state I had described it. On examining it, my lord called for his

speaking the truth before him, with an upright heart. For what you have suffered, Mrs. Mason," added he, "both my mother and I are heartily sorry; and my son, who was the first occasion of it, is ready to make you all the reparation in his power, by asking your pardon. Go, child, and ask Mrs. Mason to forgive you."

I would have prevented his having the mortification, but my lord insisted that he should: and then taking from his purse this large gold piece, he presented it to me, desiring me to keep it as a memorial of the happy consequences that result from a faithful adherence to truth and sincerity.

The Robins and the Sparrows.

In the severe weather, some crumbs were daily scattered on a window-sill for the supply of the birds, deprived by the frost of their accustomed provision. It was curious to observe the different manner in which they received these favours.

The favourite robins regularly came and placed themselves on the sill to wait their benefactor's bounty, and chirped as if to attract his notice. When supplied, they quietly remained there to feed; and having satisfied the cravings of hunger, or exhausted the provision allotted them, quitted not the spot until their cheerful songs had expressed their satisfaction and thanks to the hand whence they derived their supplies; thus through the whole transaction most interestingly discovering expectation, confidence, and gratitude.—The sparrows, on the other hand, never approached the window but when they saw it loaded with supplies: then they hastily flew to the spot, greedily seized the largest crumbs, and flew away to devour them; returning in the same manner for a fresh supply as long as it lasted, and then retreating as far as they could from notice, without anything like an acknowledgment of obligation; in a word, the robins conducted themselves like invited guests—the sparrows, like intruders and plunderers.

Is it fanciful to have traced in these birds a resemblance to mankind?—to have been reminded by the sparrows of the men of the world, who eagerly seize and covetously devour the bounties of Providence, without acknowledging the Hand that bestows them; who take credit to themselves for the skill and address by which they have acquired their possessions—often without respect to the claims of others—or who snatch what falls to their share, as they say, by chance; and who hold no intercourse with Heaven, either in the way of supplicating, acknowledging, or improving its bounties?

The Christian, on the other hand, knows where to look for his supplies. He receives them at a Father's hand—a Father, who knows that his children have need of these things, and has engaged to supply them; who encourages their approach to his throne with all their wants and sorrows, and with the feeble expressions too of their grateful love. These considerations impart to every common mercy a tenfold sweetness and relish; and while worldly minds are entirely engrossed on worldly things, the Christian who looks above them all, he alone truly enjoys them. The amiable poet Cowper has beautifully delineated this contrast, in the following lines:

"Brutes graze the mountain-top, with faces prone,
And eyes intent upon the scanty herb
It yields them; or recumbent on its brow
Ruminate heedless of the scene outspread
Beneath, beyond, and stretching far away
From inland regions to the distant main,
Man views it, and admires; but rests content
With what he views. The landscape has his praise,
But not its Author. Unconcern'd who form'd
The paradise he sees, he finds it such,
And, such well pleas'd to find it, asks no more.
Not so the mind that has been touch'd from heaven,
And in the school of sacred wisdom taught
To read His wonders, in whose thought the world,
Fair as it is, existed ere it was.
Not for its own sake merely, but for His
Much more, who fashion'd it, he gives it praise.

* * * * * * * *

He looks abroad into the varied field
Of nature; and though poor, perhaps, compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers. His t' enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye,
And smiling, say—'My Father made them all!'
Are they not his by a peculiar right,
And by an emphasis of interest his,
Whose eye they fill with tears of holy joy,
Whose heart with praise, and whose exalted mind
With worthy thoughts of that unwearied love
That plann'd, and built, and still upholds a world
So cloth'd with beauty for rebellious man?"

Ill-nature well matched.

In every station of life, much of happiness depends on a kind willingness to please and accommodate those around us. The person possessing and exercising such a disposition, while studying the welfare of others, will most effectually promote his own—first, in the tranquil, cheerful state of mind attendant on such a course, and next, by engaging the returns of friendship and good offices. On the other hand, the ill-natured person must be miserable; his malignant mind is continually preying on itself; and as to friendship, none can love and none can thank *him:* and where shall he look for a friend?

These things seem to be forgotten when we hear persons disputing about what they have a right to, and what they were hired to, and what is no business of theirs, &c. &c.

Mr. Trusler relates a droll anecdote on this subject. A gentleman in the country, hearing his coachman and housemaid one afternoon quarrelling without, inquired the cause, and was told by the girl that John was a very ill-tempered man, for though she had been to the well

many times to fetch water to clean the house, and was quite tired, and asked him only to fetch her one pail of water, he refused. "Sure," said his master, "you could not do so! the men are always happy to oblige the ladies." The fellow surlily replied, "I was not hired to fetch water for the maids." "True," said his master, "I did not think of that—go—put the horses in the carriage, and bring it to the door as soon as possible"—and left them. On being told that the carriage was ready, he bade the girl get into it, and ordered the coachman to drive her to the well and back, as often as she had occasion to go.

Lessons of Adversity.

From Cecil's Remains.

How difficult it is to shew those who are in the House of Mourning, that God is teaching them, that if they had not leaned so much on their creature-supports, they had not been so broken! Still they are crying, *O Absalom, my son, my son!* Why is it that we are shocked to see the world falling to pieces around us, when we shall leave it ourselves to-morrow—perhaps to-day? We forget that it is the design of God to dash every thing to pieces. It is by these trials that we begin to learn we have been walking by sense rather than by faith—and looking at our children and our possessions as though we were never to lose them.

Faith and Sense.

From the same.

It is by FAITH that we are relieved under the difficulties of SENSE. Sense revolts, when it views our great High Priest on the Cross—Faith glories in this object! Sense talks like the Jews: *He saved others: himself he cannot save: if he be now the King of Israel,*

let him come down from the cross, and we will believe him. Faith lays hold on him as the Saviour of the World, and cries, *Lord! remember me when thou comest into thy kingdom!* Sense envies the prosperous worldling, and calls him happy—Faith goes into the sanctuary, to see what his end will be. When the waves run high, Sense clamours: Faith says, "Speak but the word, and the winds and waves shall obey thee." When we feel our *earthly house of this tabernacle* taking down, Sense sinks; but Faith says, *We know, that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens.*

Converse with God.

From the same.

ABRAHAM teaches us the right way of conversing with God:—*And Abraham fell on his face, and God talked with him!* When we plead with him, our faces should be in the dust: we should not then speak lightly of him, nor complain; nor will there be any more boasting. We shall abase ourselves, and exalt God!

The Christian's secret intercourse with God will make itself manifest to the world. We may not see the husbandman cast the seed into the ground, yet when the corn grows and ripens, we know that it was sown. The mere professor, who may be found every where but in his secret chamber, may think that with care he shall pass for a good Christian; but he mistakes, for the spirit WILL discover itself, of what sort it is. He, who would walk safely and honourably, must walk closely with God in secret.

Unequal Marriages.

From the same.

Be *ye not unequally yoked.* If a believer marries an unbeliever, the miseries which ensue are endless. Were they determined, in kindness, to grant all they could to each other; yet they live as in two separate worlds. There is a great gulf between them, which cannot be passed without the grace of God: on which, while all should hope and pray for it, none should presume. They cannot taste the same pleasures, nor share the same sorrows, nor pursue the same objects, nor walk in the same path. What hope, then, can there be of comfort? Every Christian finds the corruptions of his own heart, the snares of the world, and the devices of Satan, together with innumerable secret anxieties, quite enough to struggle with in his journey to heaven, without adding another to his difficulties.

The Privilege of a Christian.

From the same.

A CHRISTIAN'S steps are not only safe, but steady:—*He that believeth, shall not make haste.* When DANGER approaches, he shall not be thrown into confusion from his alarm, so as to be ready to say, "Whither shall I run?" but, finding himself on safe ground, he shall be quiet. Being built on the sure foundation, and *stablished in Christ*, he shall not make haste in his EXPECTATIONS: he shall not make haste with respect to the promises, as though they were long in their accomplishment, knowing that *all the promises of God are Yea, and, in Christ, Amen!* In AFFLICTION, he shall not make haste in running to broken cisterns; as Asa did, when, *in his disease, he sought not to the Lord; but to the physicians*: he shall not be alarmed, or driven about, as one who has not a strong hold to

enter; but shall say, *None of these things move me! neither count I my life dear unto myself, so that I might finish my course with joy!* With respect to his CHARACTER, the Christian shall not make haste; if a cloud come over his reputation, and men will suspect his integrity without grounds, he will commit himself to God, and wait his opportunity, and not make rash haste to justify and clear his character.

The Conduct of a True Friend.

From the same.

SAY the strongest things you can, with candour and kindness, to a man's face; and make the best excuse you can for him, with truth and justice, behind his back.

A Humane Mind rebuking itself.

From the same.

ONE day I got off my horse to kill a rat, which I found on the road only half killed. I am shocked at the thoughtless cruelty of many people: yet I did a thing soon after, that has given me considerable uneasiness, and for which I reproach myself bitterly. As I was riding homeward, I saw a waggon standing at a door, with three horses: the two foremost were eating their corn from bags at their noses; but I observed the third had dropt his on the ground, and could not stoop to get any food. However, I rode on, in absence, without assisting him. But when I had got nearly home, I remembered what I had observed in my absence of mind, and felt extremely hurt at my neglect; and would have ridden back, had I not thought the waggoner might have come out of the house and relieved the horse. A man could not have had a better demand for getting off his horse, than for such an act of humanity. It is by absence of mind that we omit many duties.

Influence of the Company we keep.

Extract of a Letter from JOSEPH WILLIAMS, of Kidderminster.

———THE tea came safe to hand, but it hath lost the elegant flavour it had when we drank of it at———; owing, I suppose, to its conveyance in paper; which, being very porous, easily admits effluvia from other goods packed up with it, and emits the effluvia from the tea. Such are the moral tendencies of evil communications among men, which nothing will prevent, like canisters for tea, but taking to us the whole armour of God. Had the tea been packed up with cloves, mace, and cinnamon, it would have been tinctured with those sweet spices:—so he that walks with wise men shall be wise. He that converses with heaven-born souls, whose conversation is in heaven,—whose treasure and whose hearts are there, will catch some sparks from their holy fire: but evil communications corrupt good manners.

I have put the tea into a canister, and am told it will recover its original flavour again.—So the pious soul, who hath received some ill impression from vicious or vain conversation, will, by returning from the world, by communion with his own heart, by heavenly meditation, and by fervent prayer, recover his spiritual ardour. Have you not experienced, in their turns, all the consequences I have mentioned as proceeding from such like premises?

Select Sentences.

Who is wise? He that learns from every one.
Who is powerful? He that governs his passions.
Who is rich? He that is content.

ANON.

When God threatens, that is a time to repent;—when he promises, that is a time to believe;—when he commands, that is a time to obey.

MASON.

To a Sister with a Bible.

From Poems, by JOSIAH CONDER, Esq.

DEAR Harriet, could a wish bestow,
To bless thy natal day,
That could all joy the world can know,
And all that charms the gay,
A mother's love, a father's prayer,
With trembling fondness, wish'd there.

The world, though nature's shuddering eye
Turns from its frown the while,
Oh, thank it for its enmity,
Nor dare to trust its smile.
Thy parents long the fight have borne,
And *thou* must combat, thou must mourn,

They dare not wish thy youthful feet
Should find a flowry way;
They tremble, lest an earthly sweet
Should lead thy heart astray.
It is a desart they have trod,
But 'tis the only path to God.

But more than riches, or than mirth,
My sister, here is given;
This Book shall be thy friend on earth,
Shall be thy guide to heaven.
This hallow'd gift, this treasure take,
Oh, prize it for thy parents' sake!

'Tis this their pilgrim feet has led
On through this vale of tears;
And on this manna they have fed,
For all these varying years.
When famine in the world prevails,
This cruse of comfort never fails.

Oh, let this blessed gift engage
Thine ever-dwelling eye,
Thy rest, roll of thy heritage,
And hope's bright treasury.
A mother's love, a father's prayer,
Rest on the gift, and centre there.

NEW SERIES.

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Help to the Practical Study of the Holy Scriptures.

ISAIAH.

ISAIAH began to prophesy about 760 years before the coming of Christ. He prophesied during the reigns of Uzziah, Jotham, Amos, and Hezekiah. In the two first of those reigns Judah was in a flourishing condition; but in the reign of Ahaz it was brought to the brink of destruction by the confederate forces of Israel and Syria. In this distress Ahaz sought aid from the king of Assyria. But this powerful ally, after reducing Israel and Syria, became the enemy of Ahaz, which encouraged the Syrians, Edomites, and Philistines to renew their depredations. At the same time idolatry and impiety had arisen to a monstrous height; the temple was made the habitation of idols, and idolatry established by the king's authority. When Hezekiah succeeded, he dethroned the idols and restored the worship of the true God; he also refused to pay a tribute which the king of Assyria had imposed on his father Ahaz. This brought on an invasion, the account of which is inserted among the prophecies of Isaiah; Hezekiah and his people sought the aid of the Lord, and were miraculously delivered. After this, Hezekiah died in peace, leaving the kingdom in a flourishing state to his son Manasseh, who reigned wickedly, and under whose reign, it is said, Isaiah was put to death. This prophet has generally been supposed to be of the

royal family; some say that his father was brother to king Uzziah, and that his daughter was married to Manasseh, by whom the venerable prophet was put to death, after having faithfully discharged his office, as some think, for upwards of sixty years, certainly for a period not less than forty-eight. It is said, that he was sawn asunder, and that to this the Apostle to the Hebrews alludes, xi. 35—38. For a more particular account of the times in which Isaiah lived, see 2 Kings xiv.—xx. and 2 Chron. xxvi.—xxxii. Isaiah's manner of writing is inimitably beautiful and sublime, and evidences not only the courtier and the man of polished education, but the man of strong and towering genius.

Great part of Isaiah's prophecies referred to events relating to the Jews, or to other nations in connexion with them, and were fulfilled, some of them during the life-time of the prophet, and some shortly afterwards. There are two grand events of this kind which he principally keeps in view. 1st, the invasion by Sennacherib, which he not only predicted, but lived to witness and record; and, 2d, The long captivity of the Jews in Babylon, and their subsequent restoration to their own land. Under the veil of this deliverance, he intimates a much greater, which was to be effected by the Messiah, and not only seldom mentions one without looking forward and alluding to the other, but is often so enraptured with the prospect of the nobler, though more distant deliverance, as entirely to lose sight of that which was nearer. On these occasions he descants so clearly on the Messiah's person, office, character and kingdom, as to give his writings rather the appearance of history than of prophecy, and justly to have obtained for him the title of the "Evangelical Prophet" and "the Fifth Evangelist."

The prophecies of Isaiah have been divided into six parts: Part I. comprehending the first five chapters. These predictions were delivered during the reign of Uzziah, king of Judah. The first chapter depicts and bewails the degeneracy and desolation of Judah. This is a very instructive chapter, and as applicable to ourselves as ever it was to Judah and Israel. We have

been highly distinguished by the goodness of God, but we have been as insensible and ungrateful as God's ancient people, and stand reproved even by the dull brutes that acknowledge the hand that feeds and the hand that governs them, ver. 1—3. By sin we are become as loathsome in the eyes of a holy God, and our state is as distressing and dangerous as that of a person covered with leprosy or putrifying sores, ver. 4—6. It is of the Lord's mercies that we are not consumed, ver. 9. We are all too apt to trust in the outward forms of religion, and to be too little concerned about purity of heart: we are here taught that this can never be accepted by a holy and heart-searching God, ver. 10—15. But what encouragement is afforded to the vilest sinners to repent and return to God! How graciously are they invited, and what rich promises are given for their encouragement, ver. 16—20. The chapter closes with predictions of judgments which should utterly cut off the wicked, and effectually wean the penitent from the idolatry into which they had fallen. The next three chapters form one discourse, comprehending the following particulars: (1) a prediction of the Messiah's kingdom, and the conversion of the Gentile world, ii. 1—5. (2) A prediction of the punishment of the unbelieving Jews for their idolatry, self-confidence, and distrust in God; also of the destruction and disgrace of idolatry when the Messiah's kingdom should be established, ii. 6—22. (3) A prophecy of the destruction of the Jews by the Babylonians (and perhaps also by the Romans), particularly of the distress that should be poured upon the proud and luxurious daughters of Zion, ch. iii. and iv. 1. Pride and luxury are contemptible in the eyes of wise and good men and offensive in those of a holy God. No one can read these verses without feeling contempt for personal finery and splendid ornaments; at the same time we should remember that it was not merely fine dress, but idolatrous dress that was here censured. Ch. iv. 2—6, contains a promise to the remnant that should escape these severe judgments, of restoration to the favour and protection of God. In these verses is a beautiful allusion to the pillar of cloud and fire, which was Israel's protection, guide and

honour, in passing through the wilderness. Such is the portion of *all* the saints of God in every age. Ch. v. contains a general reproof of the Jews for their ingratitude, which is beautifully conveyed under the parable of a vineyard, which had every advantage of situation and culture, and yet brought forth only wild and worthless fruit, 1—7; after this their rejection and desolation are foretold, 8—30. The woes denounced against them are solemn warnings to us.

Part II. Ch. vi.—xii. comprises the predictions delivered in the reigns of Jotham and Ahaz. Ch. vi. contains Isaiah's vision and prophecy in the reign of Jotham. How awful and glorious is the Divine Majesty! and yet, how gracious to sinners, as revealed in Jesus Christ! The nearer views we have of God, the more deeply we shall be humbled on account of our own meanness, guilt, and pollution; and yet we may take encouragement to approach the Divine throne, and ask for pardon, purity, and grace to aid us in the performance of every duty, and the endurance of every trial. The more deeply we are humbled, the more truly happy shall we be, and the more will our worship resemble that of the heavenly hosts, Ver. 2, 3. This awful passage is quoted, or referred to, six times in the New Testament, particularly Matt. xiii. 13, 14; John xii. 37—41; Acts xxviii. 23—29, which shews that the vision had reference to the rejection of Christ by the Jews, and their consequent calamities, even to this day. It is an awful thing to see the light and hate it; to hear the Gospel, and yet harden the heart in wickedness. Persons who do this may justly be given up to hardness of heart, and strong delusions. Yet, let none be discouraged who sincerely desire to receive the truth into their hearts in the love of it; these awful denunciations were never directed against them, but on the contrary, such gracious promises as these—"Then shall we know, if we follow on to know the Lord," Hos. vi. 3. The latter part of the chapter, ver. 11—13, is still unfulfilled, and will be so until the final restoration of Israel to the true church, and perhaps to the land of Canaan. Ch. vii. ix. 6. The king of Judah and his family being thrown into the utmost consternation on

receiving accounts of the invasion of the kings of Syria and Israel, the prophet was sent to assure them that God would make good his promises to David and his house, and that while these remained to be accomplished, though they might be chastened, they could not be destroyed. The prophet expressly predicted the ill success of the Israelites and Syrians against Judah (vii. 1—9), and offered Ahaz a sign for the confirmation of his faith,—which he very improperly refused, though under the semblance of humility. A sign was nevertheless given unasked,—that of the birth of a child of a virgin mother; which, whatever reference it might have to the immediate circumstances of Judah, and in whatever sense and degree it was then fulfilled, was not ultimately and properly so, until the birth of Him, who is indeed Immanuel, or God with us: vii. 10—16; Matt. i. 22, 23. Within three years from the time of the prediction, both Pekah and Rezin, the kings of whom Ahaz was so much afraid, were cut off; and, after the birth of Jesus, but while he was yet an infant, died Herod the Great, who was the last that could be called the king of either Judah or Israel. Ver. 17—25; viii. 1—4, contain predictions of divine wrath against Ahaz and his family, and the people in general; for though God would not permit the Syrians and Israelites wholly to prevail against them, yet should not their wickedness and idolatry go unpunished, and the judgments threatened would be brought on them principally by the king of Assyria, on whom Ahaz had placed an improper dependence (2 Kings xvi. 7—9.) The latter verses of the chapter beautifully and pathetically describe the land forsaken of its inhabitants; the vineyards and corn-fields overrun with briers and thorns for want of cultivation; the pasture so rich and the cattle so few, that the people should be nourished entirely on milk, butter, and honey, the spontaneous gifts of nature, and the land overrun with wild beasts, so that the inhabitants are forced to go out with bows and arrows, either to defend themselves against wild beasts, or to procure sustenance by hunting. Such was *repeatedly the case of* the land of Judea during the

several captivities of its inhabitants. The first verses of the 8th chapter record a singular prophecy of the ruin of Samaria by the king of Assyria, which the prophet was ordered to write and lay up safely, and to give to a child of his who was born shortly afterward, a name significant of its speedy fulfilment, which was to take place before the time that the child should know how to cry "my father—my mother." Accordingly, within three years of the prediction, Tiglath-pilezer, king of Assyria, took Damascus (the capital of Samaria), slew Rezin the king, and carried the people away captives, as also the Reubenites, the Gadites, and the half tribe of Manasseh, who settled on the other side Jordan. The predictions and denunciations already alluded to are repeated and confirmed throughout the chapter, and ix. 1,—intermingled with various instructions and admonitions,—and with a general assurance (ver. 9, 10) that the designs of the enemies of God's people shall be utterly defeated. Chap. ix. 2—6, is an illustrious prophecy, in the first instance, perhaps, of returning prosperity, during the reign of Hezekiah, but principally of the manifestation of the Messiah, the dignity of his character, and the nature and extent of his dominion. The fulfilment of this is expressly recorded, Matt. iv. 13—16. Ch. ix. 8; x. 4, is a denunciation of the divine vengeance against the enemies of Israel. Ch. x. 5; xi. throughout, foretells the destruction of Sennacherib's army; and the Prophet takes occasion, from the mention of a great temporal deliverance, to launch forth into a display of the spiritual deliverance of God's people by the Messiah, to whom the prophecy principally relates. The beautiful images by which the peace and happiness of his kingdom are set forth cannot be sufficiently admired. The wolf and the leopard, no longer fierce, lie down with the lamb and the kid no longer terrified; the calf and the lion are led by the same peaceful hand, that of a little child; the heifer and the bear, formerly so jealous of their young, now feed together and lodge them in the same place; all the serpent kind too, are become *so harmless*, that the sucking child may play in the *basilisk's den*, and put his hand on the hole of the asp.

These figurative descriptions denote the power of the gospel in changing the hearts, tempers and lives of the worst of men. Of this happy power there has been in every age a cloud of witnesses; though the full accomplishment of the prophecy is yet in reserve. Ch. xii. is a hymn of joyful thanksgiving for these mercies, and seems more applicable to the Christian Church than to any period of the Jewish dispensation. The Jews themselves applied it to the times of the Messiah; for it was their custom, on the last day of the feast of Tabernacles, to draw water in a golden vessel from the pool of Siloam, and pour it, mixed with wine, on the sacrifice as it lay on the altar, all the while singing this hymn, especially ver. 3, in joyful anticipation of the blessings they expected to enjoy under the Messiah's reign, of which this ceremony was a very significant emblem. Our Lord thus applied it to himself when "in the last day, that great day of the feast, he stood and cried, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his heart shall flow rivers of living water. This spake he of the Spirit, which they that believe on him should receive." John vii. 37—39.

(To be continued.)

The Motherless Family.

CHAP. IV.

Family Circumstances.—Mary Hunt's Change of Situation.

THE morning after the funeral, Mary Hunt was up betimes, wishing, for her poor father's sake, to leave the cottage as tidy and comfortable as she possibly could. She had cleaned the room below, dressed the little ones, put away all the best clothes that had been worn the day before, and prepared the breakfast against the return of her father and the boys. She had yet one painful task in contemplation; it was that of cleaning the room her beloved mother had lately occupied, and removing from it every vestige likely to arouse painful feelings in the mind of her desolate surviving parent. *While engaged in this*, she wished to leave the little

ones in Hannah's care, and had repeatedly requested her to rise and assist her; but Hannah liked her bed in a morning too well as it had often required her mother's authority to make her rise in proper time, and now she no longer heard the voice that she knew must be obeyed; so, after having more than once answered Mary, that she was coming directly, and as often deceived her, she at length pettishly replied, that she should get up just when she pleased. Mary turned away in silent sadness, and almost involuntarily bent her steps to the room in which she had so lately taken leave of her mother, her counsellor, her comforter, in all the little sorrows that she had hitherto known. There, for a few moments, she gave way to her feelings; but one of the little ones called; she recollected Miss Stanley's advice, and roused herself to return to active duty. Passing by her mother's table, a little book caught her attention, which she did not recollect having seen before; she took it down with her, and while examining it when her father came in, to breakfast. It was entitled "The Pocket Prayer Book," * and bore the name of Martha Hunt, in her own hand-writing, stating it to have been "the gift of her dutiful and affectionate son George," and dated but a very few days before her last sickness. Mary put the book into her father's hand; he turned over a few of its leaves, and said, "Why, Mary, this is the very thing I wanted; sure your poor dear mother has left it to be a blessing to us now she is gone." Mary readily and gladly caught the intimation of her father's wishes to establish family prayer. As soon as the whole family was assembled, she presented the Bible to him. He read a short portion of Scripture and one of the prayers. The exercise was broken by resistless bursts of feeling; yet on the whole, as he often afterwards observed, it seemed to compose his mind, and to knit his heart closer than

* A truly judicious and valuable selection of prayers, meditations, hymns, &c. compiled from the works of the most eminent divines, and published by a benevolent individual at a very low rate, for the benefit of those who cannot afford to spend much in books. The price is only 2s., but it is really a treasure to any plain family.

ever to his poor dear children, that from that period he never could bear the family to separate for work in the morning or for rest at night without thus seeking the protection, blessing, and guidance of their Heavenly Father.

This incident was so truly gratifying to Mary's mind, that it entirely removed the painful impression left on it by Hannah's unkindness; as for Hannah, she had never once thought of the expression after she uttered it, for though she often said pert and improper things, actual ill-temper formed no part of her constitution: so the sisters set about their work together very amicably; and as Mary was to leave home that evening, the conversation turned upon the management of the cottage and family, which Hannah seemed not at all afraid of undertaking, for, as she observed, "she knew very well all that her mother used to do, besides she had often been trusted to do things herself." She was, indeed, a handy and an active girl, but handiness and activity are not all the qualities required for the management of a house and family. Indeed, Hannah Hunt was too young for all the necessary requisites to be expected from her, and had she not (whatever else were her deficiencies or attainments) possessed a good share of that self-confidence so common to untried youth, she would certainly have hesitated rather more at undertaking; she however felt no such hesitation, but talked very fluently to her sister, of how she should manage and what she should do. Mary felt a modest consciousness that Hannah's abilities exceeded her own, and hoped that all her good resolutions would be fulfilled; yet, she could not altogether divest her mind of a misgiving, whether Hannah's exertions would be sufficiently steady and persevering to ensure that comfort and regularity in the family which had always attended their departed mother's management. This fear was increased, when Hannah, who went to take the little ones to school, staid more than an hour chattering with a neighbour's daughter, although she had just before been calculating upon getting the room quite to rights before her father should come home to dinner, and far more although her mother had often warned

report to them. If happy spirits above are permitted to look down with interest on the circumstances and conduct of those who were dear to them on earth, Mary's mother could not be indifferent in beholding her beloved child thus early seeking the pious gracious counsel by which her own steps had long been directed. While thus engaged her mind became calmed, and by degrees she was convinced that she ought to adopt the suggestion of her mistress, and trust that she should have wisdom and strength given for the discharge of the duties that would devolve upon her. The next day she signified to her mistress her willingness to comply with what she had proposed, provided it met with her dear father's approbation. Mrs. Stanley told her that she had already mentioned it to him, and that she was quite willing to adopt whatever plan she recommended. Accordingly, in a few days, the proposed alteration took place. Mary, after receiving much good advice, and many expressions of kindness, encouragement, and good wishes from the worthy family with whom she had resided, returned home to her father's cottage, and Hannah entered upon her situation, pleased with the idea of seeing a little more of life, yet not without some feelings of disappointment at so soon relinquishing the post of honour, trust, and liberty, with which she had been at first so well pleased. She had, however, held it long enough to find that there was a *great deal of work* to be done, and she must rise much earlier than she liked, and young children are very tiresome to mind *always*, and several other similar discoveries, which, perhaps, tended very much to reconcile her mind to the proposed change of situation.

The next chapter will give some account of Hannah Hunt in service, and Mary, as her father's young housekeeper.

Catechism on the Duties of Servants.

(Continued from p. 108.)

Q. WHAT is the business of the housemaid?

A. To keep clean the passage or hall, staircase, par-

besides drawing-room, and best chambers, with windows, grates, and furniture; to wait at table, and answer the door, if no man-servant is kept, and occasionally to perform needle-work.

Q. What qualifications are particularly required in her?

A. She should be remarkably neat, quick and handy in all her movements; and not only good-tempered, but gentle and respectful in her manners, as she will have much intercourse with her employers and their friends.

Q. Can you give any directions for the performance of her business?

A. Her first work in the morning is to open the shutters, and fully fasten them back;* then to prepare the family room for breakfast. She clears away whatever may remain from the preceding evening, candlesticks, glasses, &c. and removes them to a place of safety; then, rolls up the hearth-rug, and takes it away to shake, and turns back the carpet while she clears away the ashes, and cleans the chimney-place and grate, fender and fire-irons, and lays the fire.† She next brings the furniture into the middle of the room, and sweeps or brushes the carpet, shakes the curtains, sweeps the cobwebs from the ceiling, cleaning up all dust round the sides of the room, or securing them if necessary. After this she lights the fire, replaces the carpet and rug, dusts the window-frames, ledges, looking-glasses, chimney-ornaments; then the furniture, and puts it in its place; cleans the brass locks, carries away all her brushes and dusters, and returns with the breakfast cloth and tea-things.

Q. How are these various kinds of cleaning to be performed?—The grate?

A. First, thoroughly dusted; next, if the bars are bright steel they must be rubbed first with sweet oil, then with emery paper or white brick, and polished

* Through neglect of this, panes of glass are often broken, or passengers injured.

† In summer, when no fire has been lighted, it will only be necessary daily to dust the grate and remove any litter, and clean thoroughly once a week.

of thin size and pipe-maker's clay or whiting, applied with an old painting or dusting brush; care must be taken that this is not suffered to splash the black stones, for it will look worse than if it had not been done at all.

Q. How is the housemaid to proceed with her business upstairs?

A. As soon as the family are settled at breakfast, she should go through all the chambers, opening the windows, and stripping the beds: this should be done in a neat manner, (and by all means with clean hands and a clean apron,) not suffering the bed-clothes to hang on the floor, or turning them head to feet, or inside outwards: to insure this, when clean sheets are put on, let the right side of the under sheet be uppermost, and the mark on the right hand corner at the head of the bed: let the right side of the upper sheet be placed inwards, and the mark at left hand corner at the head of the bed. In stripping, place two chairs opposite the feet of the bed, and remove each article by itself, smoothly and carefully doubled, and they will always come right. Feather beds must be thoroughly well shaken, and turned daily; and mattrasses should be turned once a week. Having stripped and shaken all the beds, they may be left open to air and settle, while the housemaid empties all the slops, and scalds the different vessels, wiping them dry with cloths kept on purpose: then go round again, making up the beds in the same order in which they were stripped; fold the curtains, and lay them across the head and feet of the bed, unless they be looped up: draw the flue from under the bed with a long broom, or in hot weather with a damp mop: dust every article of furniture in the same manner as in the parlour; and, last of all, fill the ewers and water-bottles with soft and spring water, as may be ordered. See that all the chamber and parlour doors are kept shut while the stairs and passage are swept and dusted.

Q. What is the housemaid's next business?

A. She will most likely have to remove the breakfast things, and wash them up, together with any glasses that may remain of the night before.

Q. Have you any directions for this?

A. It should be done in a wooden rather than an earthen vessel, which must be kept perfectly clean and free from grease. The water should be as hot, as it may without danger of cracking the things. Let the water be poured into the bowl or tub, put your china or glass: wash the glasses first, then the cups and saucers, and lastly, plates: wipe and polish with a linen cloth, dry and clean: the cream pot and tea pot should be filled with boiling water, and left a few minutes to scald, then wiped very dry: the tea board and table wiped with a different cloth from that used for glasses and cups: tea-cloths hung up to dry on a line kept for that purpose; when dry, folded up and put away, to serve again; black wedgewood tea-pots and cream pots may be occasionally polished outside with a very little sweet oil, or a morsel of butter rubbed on with a bit of flannel, carefully avoiding to touch the inside: silver or metal tea-pots with soft leather and fine whiting dry, or whiting and sweet oil, applied with flannel, then polished with leather: japanned tea-trays, washed clean, and polished with a bit of flannel and a dust of flour. Every thing put in its place as soon as done with.

Q. What will the housemaid next employ herself in?

A. She will sweep or dust any other parlour or drawing-room not in constant use: once or twice in the week, on regular days, she will sweep the bed-rooms and scour the stairs: also scour the bed-rooms, as occasion may require. For all these matters, the directions already given may be referred to. If a good manager, she will allot to every morning its regular employ, and so contrive that the whole house should be kept thoroughly and constantly clean.

Q. Has the housemaid no farther employment?

A. Yes; in small families it usually falls to her lot to clean the plate and wait at table; for the latter purpose she is expected to clean herself before the family dinner hour, and sit at needle-work the rest of the day.

Q. How must the plate be cleaned?

A. First well washed in hot water or soap-suds, and wiped dry; any wrought edges well brushed; then

apply with a flannel a little sweet oil alone, or with very fine whiting shaken on; rub it off with the bare hand: when quite bright, brush out any whiting that may remain in the crevices, and dust with a soft linen cloth.

Female Servants' Society.

THE Thirteenth Anniversary Meeting of the London Society for the Improvement and Encouragement of Female Servants, by annual and other rewards, was held at the City of London Tavern, Bishopsgate-street, on Friday evening April 28th. The Right Hon. the Lord Mayor, the President, in the Chair.

His Lordship remarked that among all classes of the community there are few, if any, that are so much exposed to danger and temptation as female servants; that perhaps there is something so striking to our imagination in the recovery of an offender, that our attention is more directed to the restoration of a profligate, than the preservation of the innocent and happy from ruin, and encouraging them to persevere in the path of rectitude, piety, and peace.

The objects of this Society are to dispose young female servants to more stationary habits, to be more considerate of consequences before they rashly give notice to leave their employers, that they may avoid that deterioration of character which is gradually occasioned through frequent changes of situation, and to promote their moral and religious improvement, and thus to PREVENT their *entering* on that *declining course* by which multitudes of our fellow-creatures are made completely wretched through life, and in death!

The first reward from the Society to the domestic female is the Bible, from which she may learn her duty towards God, which is the most effectual way of teaching her the duties she owes towards herself and others: 909 Bibles have been given to as many servants on completing their first year since their nomination for the Society's rewards;—three thousand two hundred and forty-six pounds eleven shillings and sixpence *have been given to* servants who have lived from one to

thirteen years in the same families, eighty-four have obtained their septennial certificates and reward of three guineas each on completing their seventh year, and at least 40,000 tracts have been distributed among domestic female servants.

During the past year 586 engagements have been made between employers and servants, through the medium of the Society's *gratuitous* Registry at 110, Hatton Garden, and 209 servants have been nominated by subscribers for the rewards of the Society.

(Signed) ROBERT SMITH, *Assist. Sec.*

LONDON SOCIETY'S HOUSE,
110, *Hatton Garden.*

Distress in the Manufacturing Districts.

FEW of our readers can be altogether unaware of the distress that so generally prevails in the commercial and manufacturing districts. We are induced, however, to present them with two most affecting and authentic statements copied from the public papers. The first is communicated to the *Times* paper, by a respectable correspondent at Manchester.—The other lamentable fact occurred at Bradford in Yorkshire. Our motive in presenting them to the notice of our readers is the hope of exciting in them feelings of gratitude and contentment in their own highly-favoured situations, and concern and sympathy for the distresses of others. Of all classes of society, none are more free from anxious care, none more sure of a competent provision for their daily necessities, than domestic servants. They have doubtless, some hardships and inconveniences to sustain, for it is the wise allotment of Providence, as well as the natural consequence of sin, that in this imperfect state no lot should be exempt from them; but such statements as it is now our painful task to present, will at least, we should hope, banish any thing like a spirit of murmuring at slight privations and difficulties in those who have upon the whole so little cause of complaint and so much of cheerful gratitude. But must it stop here? On reading these most affecting statements shall no thought arise—'Is it possible to do any thing *for the relief of the sufferers?*' Yes; here are lists in

the papers of societies, and noblemen, and gentlefolks coming forward with their hundreds, and tens, and fives and guineas. Well, this is all right, and will, we hoped do *much* towards alleviating distress. Yet much will remain to be done, and much may be done effectually by those who have neither hundreds nor pounds at command. Among the numerous class of domestic servants, perhaps, *very* few can be found who might not, without injury or inconvenience contribute sixpence or a shilling to the cause of humanity. But if guineas are insufficient, what can shillings and sixpences do? Perhaps if such an average sum were collected from every domestic servant in Great Britain, the sum would be found not inferior to that arising from the large donations above alluded to. 'The sea is made of drops, though so immense.' Most happy should we be if these remarks should have any weight with our readers, and induce even in a few instances the small sacrifice for which we plead. Let every one who approves the hint, contribute his or her own mite, and endeavour to induce some friend or acquaintance to do likewise. Such an action, if reflected on during some sleepless night, will be far more gratifying than the possession of any showy bauble which the sum would have procured. We will say farther, that if done in a right spirit, the action will be well pleasing even to Him who commended the widow's gift of two mites, and has promised that a cup of cold water given in his name shall not lose its reward. Subscriptions are opened at the bankers', magistrate's, or post-office in almost every town, where the smallest donations are thankfully received.

MANCHESTER.

"I HAVE gone within the last two days into the quarter of the town where the distress principally rages; and taking merely two streets, apparently a fair standard of the population of the rest, I certainly witnessed scenes of heart-rending misery, which, whether they be said to approach the crisis of starvation or not, must speedily produce disease, and a mortality more slow, but as certain as starvation. In only four houses in these two streets did I see any thing like furniture,—

not for comforts, for these are no where to be found, but for actual and partial necessities. Squalid wretchedness characterized the inmates, and their clothing was barely calculated to hide their nakedness; the women and children were miserable and desponding to a degree, and these females, in the proportion of four to five, were wrapped up in a single garment. Still, however, in the relative ratio, I would say, of five to seven (estimating families) some miserable pittance was coming in from the earnings of one or two of their number. I saw twelve and fourteen individuals, of whom six were children, penned up in a single room, and a stool, and a small wooden spinning-wheel, or hand-loom, were the only articles it contained. The resting-place, if there be such in a shed of misery, so circumstanced, was in a corner, and consisted of straw, that from its varied colours, seemed to have been picked up at different times in the streets and stables. This is not a single picture; it rather describes a class of inmates forming the majority of the families in the two streets I visited. In many instances this straw was absolutely without covering, but in others there was a dirty and torn piece of blanket, or cloth, or calico,—often the tattered fragment of some article of dress. In these cases, however, with few exceptions (undoubtedly there were some, I should say in the proportion of one-fifth), some part of the family was earning something: where there were four or six children, one or two of the latter were picking up twopence and threepence a day at some sort of employment; and in others, the men or the women were, with their wheel, working up some worsted or cotton, which I could understand would, after the day's work, produce *3d.* or *4d.* for labour. This lamentable effort of industry appeared just enough to enable them to eke out, with whatever casual charity added to it, something amounting to the lowest condition of human subsistence. This is not starvation, but how far is it distant from it? It will inevitably produce disease, and not a moment is to be lost in arresting its progress. In no single instance, although some querulousness was expressed against the manufacturers who had not kept on their work, and who it

was said had made fortunes "out of the sweat of the poor people's brows," was an opinion uttered that violence would retrieve their situation. They certainly complained of power-looms, and could not disconnect their present condition from the increase of machinery, but not in a single instance, I repeat, was any desire to destroy them expressed. The poor creatures had heard with joy that the corn laws were, as they said, repealed—that bread would be cheaper, and that the people of London were sending down "a million of money in gold" for the relief of the colliery. The knowledge that something was doing for their relief has, undoubtedly, had a most beneficial operation; and if those at a distance, who are so humanely giving it, were only to witness the gratitude with which every mite of relief is received by these suffering families—how the children crowd round the mother to get their share of a coarse loaf, and the appetite with which the parts of it torn asunder at the instant are swallowed, they would feel the consolation that every shilling of their subscription has for one day, at least, sustained human existence, in one family on the eve of perishing!"

BRADFORD.*

"A VERY worthy poor weaver applied to his master about three weeks since, begging earnestly for work, stating that he was in great want, and would thankfully do any thing for the means of supporting his existence. His master assured him he did not want any more goods, his stock being very heavy, without any sale, and that he could not give out more work to any one. The man pressed very much, and at length his master said, 'Well, Jonathan, if it is absolutely necessary for you to weave a piece to prevent you from starving, I will let you have it, but cannot give you more than one shilling for it (two shillings is the regular price), for I really do not want any more goods made up for a long while to come.' 'Let me have it, master, I beg,' said the poor man, 'whatever you pay me for it, pray let me have it.' The piece was given him to weave,

* We are informed that this fact also occurred in Lancashire, but we have not ascertained which statement is correct.

and at the end of two days he brought it home, and on carrying it to his master, begged of him to give him 1s. 6d. for it, saying how much he was distressed for money. His master paid him the 1s. 6d. and the man went away. The master feeling very uncomfortable about the poor man, thinking that the earnestness of his manner must arise from excessive want, determined on following him home. He went to the cottage of the weaver, and found the wife alone in the lower room, making a little gruel over a poor fire. 'Well Mary,' said the master, 'where is your husband?' 'Oh, Sir, he is just come in from your house, and being very faint and weary, he is just gone to lie down in his bed.' 'I will go up and see him, Mary;' and immediately he went to the upper room, where he saw the poor man lying on his bed, just in the agonies of death, with his mouth open, and his hands clasped; and after a short convulsion he expired. The master was very much distressed, and came down stairs, hoping to be able to save the wife, who was in a very emaciated condition; she had just poured the gruel into a basin, intending to carry it up to her husband. The master said, 'Come, Mary, take a little yourself first.' 'No Sir,' said she, 'not a drop will I taste till Jonathan has had some. Neither of us have had any thing in our lips but water for the two days we were weaving your piece, and I thought it best to make a little gruel for us before we took any thing stronger, as it is so long since we tasted food; but, Sir, Jonathan shall have it first.' The master insisted on her taking some herself before she went up to her husband, but she positively refused it. At last, finding that he could not prevail on her to touch the gruel, he was obliged to tell her that her husband was dead. The poor woman set down the basin of gruel, sunk on the floor, and immediately expired."

Indian Commentary.

Cast thy bread upon the waters, for thou shalt find it after many days.—Eccl. xi. 1.

Some years ago one of the preachers of the Mohegan tribe of Indians, (which tribe is situated on the Thames,

between Norwich and New-London,) was preaching on the above text. To illustrate his subject and enforce the doctrine of charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed—"A certain man was going from Norwich to New-London with a loaded team,—on attempting to ascend the hill where Indian lives, he found his team could not draw his load,—he came to Indian and got him to help him up with his oxen. After he had got up he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterward, Indian wanted a canoe—he went up Shetucket river, found a tree and made him one. When he got it done he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed, he would go. After getting it to the river, Indian offered to pay him. No, said the man; Don't you recollect so long ago helping a man up the hill by your house? Yes. Well, I am the man—there, take your canoe and go home. So I find it after many days."

Anecdotes of Servants.

From Bible Anecdotes.

A YOUNG woman applied to one of the Southwark Bible Societies, wishing to get a large Bible: they told her it would cost six shillings. Not having so much money, they asked her, if she could afford one penny a-week? She replied, she could pay sixpence a-week, for her mistress allowed her so much to buy porter; but, in order to obtain a Bible, she said she would be content to drink water.

AT Southwark, the situation of three poor orphan children, with scarcely any support, and without a Bible, attracted the notice of a female servant. She could not supply their other necessities—she could not give them food and raiment for their bodies, but she gave them what she could—the *Word of God!* She subscribed for them to the Association, and presented each child with a Bible!—an example worthy of imitation.

NEW SERIES.

THE

CHRISTIAN GLEANER,

AND

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No. 3. JULY, 1826. VOL. III.

Help to the Practical Study of the Holy Scriptures.

ISAIAH CONTINUED.

PART III. comprehends from the xiiith chapter to the xxivth inclusive. xiii. xiv. 1—28. foretells the destruction of Babylon by the Medes and Persians. This was about 200 years before its accomplishment. The captivity of the Jews, though not expressly mentioned, but as it were, taken for granted as a thing of course, did not fully take place till 130 years after the prediction; and the Medes, who are expressly mentioned (xiii. 17.) as the principal agents in overturning the great monarchy of Babylon, and releasing the Jews from their captivity, were at that time a people of no account, forming only a province of the Assyrian empire. Could human sagacity have foreseen events so unlikely? No,—they must have been foretold by revelation from Him, known unto whom are all his works, from the beginning unto the end. The punctual fulfilment of this prophecy may be read, Dan. v. and the testimonies of all travellers up to the present time concur in stating Babylon to be so utterly annihilated, that even the place where this wonder of the world once stood cannot now be determined with any certainty. This prophecy is most sublimely poetical, and highly figurative, yet combines with these qualities astonishing brevity, perspicuity, and force. The latter part is a triumphant ode, in which the fall of the haughty king

exalted people into destruction. The last verse intimates the early reception of Christianity. See Acts xxi. 3, 4.

Part IV. The prophet having in the last part declared the fate of several other nations, in this reveals the judgments that were impending over the people of God themselves. It comprehends the chapters from xxiv. to xxxiii. inclusive. The destruction displayed in strong colours in ch. xxiv. may allude to either or all of the three great desolations of Judea, by Shalmanezer, by Nebuchadnezzar, and by the Romans; but perhaps principally to the latter. (Compare ver. 17—23, with Matt. xxiv. 29.) Ver. 14—16, intimate that those Jews who were scattered over the neighbouring countries, should spread the knowledge of the true God, and so pave the way for the Gospel. The last two verses promise that the Lord would at length visit his people; and this glance at their future restoration leads the prophet, in the two following chapters, to break out into sublime songs of praise, both for temporal and spiritual mercies anticipated. The blessings of the gospel dispensation are alluded to under lively figures—a feast made for all nations, (ver. 6. with Luke xiv. 16.)—the removing a vail, (*i. e.* dissipating ignorance, prejudice, and opposition to the Gospel. Compare ver. 7. with 2 Cor. iii. 18.)—the abolition of death, the exclusion of all sorrow, and the extinction of all enemies, ver. 8—12, compare these with 1 Cor. xv. 25, 26, 54—57. Rev. xxi. 4. This Christian church is in this prophecy, as well as in many other passages, figured by a mountain, in allusion to the temple which was built upon Mount Sion. Both these chapters are delightfully evangelical, and suitable to the experience of the people of God in all ages. How safe and happy are they who rely on the Lord JEHOVAH, and are kept by his mighty power, xxvi. 3, 4. What cause have we to acknowledge with regret that other lords have had dominion over us! May we be enabled, by divine grace, to resolve that henceforth we will make mention only of the Lord our God. (ver 13.) How kind and consolatory to the people of God is that invitation, ver. 20, to take shelter and refuge in Him, while the storms of vengeance pass by! Sooner or later we shall all be

brought into troubles, from which no other shelter can be found; and except we take refuge there, they will beat upon our naked souls in one eternal storm. What a mercy that the refuge is yet open!

Ch. xxvii. describes the nature, measure, and designs of God's dealings with his people. He constantly cares for and protects his people as a favourite vineyard, and deals out his corrections to them with judgment, tenderness, and moderation: the design being, not to extirpate but to amend them. "He stayeth his rough wind in the day of his east wind," ver. 8. How encouraging is that expression, "Or let him take hold of my strength, that he may make peace with me, and he shall make peace with me." When we tremble for fear of the judgments of God, let us by faith and prayer arrest his uplifted arm, and take hold of the strength of his salvation, and we shall be safe.

Ch. xxviii. contains a prophecy, directed both to the Israelites and to the Jews. The first four verses predict the captivity of Israel by Shalmanezer; after that the prophecy turns to the two tribes of Judah and Benjamin, the removal of God's people, who continued a kingdom after the final captivity of the Israelites: it first intimates the favourable state of their affairs under Hezekiah, ver. 5, 6; but soon changes to reproofs and threatenings for their intemperance, profaneness, and disobedience to the instructions and invitations of God by his prophets. The prophet then addressed the scoffers, who considered themselves perfectly secure from evil, ver. 14, 15, and assured them that there was no method under heaven, but one, by which they could be saved, (compare v. 16, with Eph. ii. 20), and that every resource should fail them in the day of visitation, (17, 18, with Matt. vii. 24—27.) The chapter closes with a beautiful parable, shewing that as God has given to the husbandman wisdom for preparing his land, adapting it to the different kinds of seed, observing the proper season, and employing suitable methods for gathering in the grain, and separating it from the chaff; so, by His own unerring wisdom and impartial justice, the blessed God himself instructs, admonishes, and *corrects his people*, and adapts means to reclaim the

wicked and improve the good, and finally to separate the one from the other.

Chap. xxix. and four following, predict the invasion of Sennacherib, and the great distress of the Jews while it lasted; also the sudden destruction of the Assyrian army. The Jews are reproved for placing the chief of their religion in outward rites, and not in inward and true piety; also for placing their dependence on the aid of Egypt, and on horses, which the Lord their God had especially forbidden. Ch. xxx. 18—26, furnish to the people of God some delightful promises of spiritual supplies and comforts, in circumstances of outward destitution and distress. Ch. xxxii. 1—8, is a prophecy of great prosperity under Hezekiah, but in its highest sense applicable to Christ and his kingdom. Ch. xxxiii. consists of predictions of the fall of the Assyrian army: and dreadful apprehensions of the wicked in those times of distress and danger are finely contrasted with the tranquillity and security of the righteous, also of the stability and prosperity of Zion. All of which are strikingly applicable to the experience of the true Israel of God, and the prosperity of the Church in gospel times; especially to the glorious prospect of felicity in the heavenly world. There indeed, our eyes, we trust, "shall see the King in his beauty;" there "the inhabitant shall not say I am sick, and the people that dwell therein shall be forgiven their iniquity." 17, 24. Ch. xxxiv. contains a denunciation of the divine vengeance against all the enemies of the people or church of God; and xxxv. describes the flourishing state of the church of God, consequent to those judgments, and plainly relates to gospel times. Ver. 5 and 6, had their literal accomplishment, when the incarnate Redeemer gave sight to the blind, hearing to the deaf, made the dumb to speak, and the lame to walk, and healed all manner of diseases by a word. (Matt. xi. 4, 5.) It is our unspeakable mercy that the way of holiness is made so plain, that the wayfaring man, though unlearned, shall not err therein (8); that no tempter or persecutor can injure those who steadily walk in it (9); and that it assuredly leads on the ransomed of the Lord to the Zion above, where everlasting joy shall be upon their heads: they

shall obtain joy, and gladness, and sorrow and sighing shall flee away, ver. 10.

Catechism on the Duties of Servants.

(The House Maid, continued from p. 138.)

Q. WHAT rules do you give for laying the cloth?

A. First, be sure to think of every thing in the kitchen, and carry in more knives, spoons, plates, and glasses, than will be wanted, rather than have to leave the room to fetch more. Take in the knives in a tray, and keep another for the purpose of removing them when dirty; dust the dinner table, lay a baize cover, then the table cloth, which be careful to lay on the right side; let the middle of the cloth go exactly down the middle of the table, and the pattern the right way: that is, let the roots of flowers or bottom of a basket wrought on the cloth lie towards the end of the table at which the master sits, and the heads of flowers upwards towards the mistress. If there are mats, place them in even order, according to the number of dishes; large mats for meat dishes at the top, bottom, and, if required, in the middle, and small ones for vegetables on the sides. Knives and forks according to the number of persons, and placed at proper distances, the knife to the right hand, the fork to the left; lay them lengthwise, and do not suffer the handles to reach beyond the edge of the table. At the top and bottom of the table, place a carving knife and fork outside of the other, and a gravy spoon to each, either beside the carving knife or across, so as to come between the mat and the plate of the carver. Fish slice or soup ladle, if wanted, to be laid in the same manner, salt-cellars at each corner of the table, a table-spoon on each side of them; the castors, mustard, &c. on the side table until called for; wine glasses are sometimes placed on the table, one to each person, on the right-hand side; sometimes they are kept on the sideboard until called for, or till the dessert; place chairs round at equal distances, according to the number of the company. If table-napkins are

used, lay one on each plate, or at the left side of it, with a piece of bread, unless the family choose to have the bread handed round.

In plain families where a dumb-waiter is used, or one of the children is allowed to hand bread or beer as wanted, it is usual to put to each person a tumbler-glass, or mug for beer.

If there is soup, put to each person a flat plate and a soup plate on it.

Let the plates be placed round thoroughly warm and carefully dusted the moment before the company sit down.

Have ready on the side-table the same number of plates to change as required. If thoroughly heated and kept in a pile, they will retain the heat a considerable time.

Observe, if any one does not choose soup, let the soup plate be immediately removed.

Q. In what order are the dishes to be placed?

A. It depends so much on the number of articles to be served, and on the taste of the mistress, that particular directions cannot easily be given. In general, however, it may be observed, that when there are only soup and meat, the soup is placed at the head of the table; when fish, soup, and meat, the fish at top, soup in the middle, and meat at the bottom; when boiled and roast meat, the boiled at top; poultry and roast meat, the former at top; ham in the middle. If two kinds of roast meat, that with which the ham is eaten at top; as, for example, fillet of veal at top, roast beef at bottom—vegetables and sauce boats to be placed straight on each side of the middle if there is no centre dish; if there is, then at cross corners.*

Q. When the company are assembled, what will next be required?

A. While a blessing is implored, (or, as it is commonly called, while grace is said) let the waiter observe

* A very little experience and observation will accustom an intelligent servant to place these things so as to present the most tasty appearance, and at the same time to avoid crowding them into the room required for plates.

the most perfect stillness; not walking across the room, or clattering with plates or glasses. After this, let the covers be removed, unless orders be given to leave on any in particular; then let her be ready at her mistress's left hand to receive the plates as she supplies them, having always one ready to give in exchange; let her first serve the lady at her mistress's right hand, then the lady opposite, so changing sides each time till all the ladies are served, then the gentlemen in the like order. If she moves briskly, and has time before another plate is ready, to enquire of each what vegetables are chosen, and to get them supplied, she should do so, still keeping an eye to the mistress, and not suffering her to wait a moment for the removal of a plate. When all are supplied with meat, then look round and see if any are in want of vegetables, sauce, or bread, and supply them as quickly as possible.

Observe when any plate is empty, and unless ordered to the contrary, take it to the mistress to be supplied with the same meat as before.

If the person declines taking any more of that meat (fish or soup) immediately remove the plate, knife and fork, and present clean ones.

Clear the dirty knives at once into the tray for that purpose, and the plates into a scuttle-basket lined with tin, if one is provided: if not, place the dirty plates in neat piles of equal size, or all large at bottom and small at top; leave no bones or fragments in the plates when piled, but collect all into one.

When a plate is to be changed, as long as the person has not partaken of each kind of meat, a large plate is to be given: but if meat is declined, then exchange again for a small plate, knife and fork, and dessert spoon for pudding or pie.

When that has been served and declined, place to each person a cheese-plate, and knife only, unless there is salad, then put a fork also.

When called upon for bread or beer, go to the left hand of the person—hand the glass of beer or water on a waiter, and (unless the custom of the family be otherwise) wait until the person has drank and returns the glass.—In this case, the same glass must not be handed

again, but a clean glass for each person as often as they call for drink.

When a moment occurs in which the company are all provided and engaged, the waiter should watch that opportunity of getting ready what will next be wanted—as, fresh plates—more beer—or pudding and pie, when the meat is nearly done with.

When meat and vegetables are to be removed, do not spend time in taking them into the kitchen while the company wait for pudding, &c.; but very quickly remove them to the corner of the room, or hand them to another servant, who waits at the door to receive them, and instantly replace them with what is to be served next.

In removing dishes, be very careful not to spill the gravy either on the company, the table-cloth, or the carpet.

When dinner is ended, let all be removed with neatness and expedition—carry round a knife-tray for the knives; a spoon-tray for the spoons; a waiter for the salt-cellars, glasses, and clean spoons.

Go round with a fork, to collect any pieces of bread into a plate or basket.

If there is a table brush, use it to sweep the crumbs on to a plate: if not, use a large spoon in the same manner; then smoothly fold back the ends and sides of the cloth, and remove it lightly.*

Q. In what manner is the dessert to be arranged?

A. In the first place, it is usual to put round finger glasses and white d'oileys; after they are used, remove them and the green baize, wipe the table, and place the dessert. The manner of arranging the dishes, &c. must depend on their number—always placing the three principal dishes at the top, bottom, and middle, and the smaller dishes disposed to the best advantage on the sides. Between the top and middle dishes, place the sugar-basin, or castor, and two glass jugs with cold and

* If this is done in a quick and dexterous manner, the company will be less displeased at the moment's hindrance it occasions, than pleased at the indication of neatness and thoughtfulness it presents. For want of it, the second time of using, a table-cloth looks just like *a pocket-handkerchief.*

warm water; and between the middle and lower dish, place rummer-glasses. In a mixed company of ladies and gentlemen, put the wine decanters at the lower end of the table; but if there be only ladies, put the wine to the one who sits at the head. On each side, place a table-spoon; and if there be a cake, a knife on that dish. If a stand of jellies or ices, place a tea-spoon between each. Lay to each person, round the table, a plate, dessert knife and fork, and spoon, a figured d'oiley, and two wine-glasses. When this is done, remove whatever may remain of the dinner, put coals on the fire if required, and quit the room as quickly as possible.

Q. Are there any particular rules for waiting at tea?

A. The best qualifications are, a quick observance of the intimations of the mistress, and of the wants of the guests. It is better to have two waiters—one for tea, coffee, sugar, and cream, and the other for muffins, toast, and bread and butter: but where this is not the case, one large waiter, nearly the size of a tea-board, will do. Keep the eatables to the left hand, next the sugar and cream; and what room remains, to be filled with alternate cups of tea and coffee. The mistress usually intimates the order in which the company should be served: if not, the servant must use her best judgment—in winter, generally taking those first that sit nearest to the fire-side, and always married ladies before single ones. If several have chosen coffee, and only tea remains on the waiter, return for a fresh supply, taking care not to hand to any one, with only one sort on the board. When all are helped round, be on the watch to hand the eatables again as required, and to receive the cups as emptied. Be particular in informing the mistress whose cup you return.*

Q. Do you give any directions with respect to answering the street door?

A. 1. Be *attentive and quick;* never suffer any person to knock or ring twice. 2. Be *civil;* civility is always cheap—scorn always odious; whoever may come to the door, and upon whatever business, let them

* These rules are sufficient for plain families; where most young servants begin their career.

receive a civil answer. 3. Be *cautious.* If a stranger calls, however plausibly he may speak, do not admit him to any of the rooms, or leave him, to fetch pen and ink, or comply with any other request he may make, unless some of the family are at hand; and by no means inform him of any of the family circumstances—who may be out or who at home, &c.* 4. In receiving a name or message, be careful to take it exactly and deliver it punctually. 5. Be not hasty in giving an answer without authority, especially to a person in the habit of calling. The person after whom he enquires may not be within; but another of the family may be competent to answer his business; or the person enquired after, may have been out, and returned without your knowing it. It is easy to say, "I will enquire;" and, having done so, return with such answer as you are directed. 6. Be sure, if you say any thing, to speak the truth. There is no harm in saying, "My master is engaged.; I do not think he can be spoken with:" but there is great harm in saying "he is out," when you know him to be at home. If this is required of you, by all means respectfully remonstrate against it, and beg your employers, as they wish you to speak truth *to* them, not to compel you to tell falsehoods *for* them.†

Q. Have you finished the housemaid's duties?

A. Yes, with the exception of needlework, for which she should reserve most of the afternoon. Particular directions will be found among those given to the sempstress.

The Motherless Family.

CHAP. V.

Mary Hunt at Home.—Hannah in Service.—Thomas's continued Wildness.—George's Steadiness.

MARY HUNT had not quite completed her seventeenth year, when she became her father's housekeeper and the

* These enquiries and manœuvres are often practised by sharpers and swindlers, to ascertain the absence of the male part of the family, and rob the house.

† It is a good answer commonly given to visitors in the island of Jersey, when it is inconvenient to the lady to see company,—"*Madame est invisible;*" i. e. "My lady is invisible," or, "is not to be seen," and no one thinks of taking offence at it.

manager of her little brothers and sisters. If she had not stood greatly in doubt of her own ability and success, her best friends would have seen the greater reason to doubt for her. But she entered upon her arduous task with a consciousness of her own weakness, and a determination to govern her conduct by the precepts and example of her good mother. She knew that *her* principles were derived from the Bible; and that her strength was obtained by prayer and faith: and she rejoiced that these blessed means were accessible to herself also. She had also treasured up, from the lips of her mother, many a lesson of sound practical wisdom, which she highly valued, and which she found of incalculable service to her. To give a few by way of example—"Always undertake less than you think you can perform." "Do not boast of your strength; but do not be afraid to put it out." "Say little of what you have done or can do; but be always doing, and your deeds will speak for themselves." "Always prefer duty before pleasure, and you will find your greatest pleasures in your duties." "Remedy grievances, but make no comparisons." "Before you blame others for what they have done, think what you should have done yourself, if you had been in their place." "One who sticks to work, will do more than two who divide the time between work and gossiping." "Solitude is better than an ill companion." "If God is your friend, you need never want company." "Do every thing as in the sight of God, and you will do nothing unlovely in the sight of man." "Whatever the trial or vexation, it is better to pray than to fret." "Let no trouble be told to a fellow-creature that has not first been told to God. If He do not help, man cannot; and he can both help and soothe, and incline and enable others to help us too." Many similar observations Mary kept in memory, and felt thankful that her mother had endeavoured to impress them upon her mind; and thankful, too, that she had not neglected or forgotten instructions of which she was to be so early deprived, and which, also, she had such early occasion to call into exercise.

She had been absent but a fortnight, but on her return she found things in a sadly deranged condition.

The little ones had on their best clothes—their others being laid aside for want of a string or a button. The great boys had put on their stockings unmended, and were completely out at heels: and in the house several things were broken, and poked in corners out of sight; while the place in general presented a forlorn and littered appearance.

Mary began to say to herself, "Things were not so in poor mother's time, nor were they so when I left them;" but she checked the "comparison," and set about to "remedy the grievance." She bustled about, and got the house in tolerable order before her father and the boys came home; and after the little ones were gone to bed, she made their things tidy to put on in the morning, and mended some stockings for her brothers. She retired to rest, well pleased with her performance, and could not help wondering how Hannah, who was so active a girl, could have suffered things to be so neglected. "Well," thought she, "they shall find the difference now I am come home;" and she resolved next day to wash up all the linen of the family, and scour the bed-rooms, which she thought had scarcely been swept since she left them. In this moment of self-complacency, Mary lost sight of good management, and particularly of her good mother's maxim—to undertake the less that she might accomplish the more. She got to her washing early, and did not leave it with *quite* as much readiness and good humour as could have been wished when it was time to dress the little ones and get breakfast;—indeed, (if the truth must be told,) she snapped at little Lucy for not getting on her shoes quickly, not observing (and observation ought always to precede reproof) that they were too small; but in the chapter and prayer which her father read, she felt herself reproved; and, on rising from her knees, she tenderly kissed Lucy, and in her heart prayed for grace to suppress, in future, every rising of evil temper. Oh! family prayer is a valuable habit, as it tends to reprove our daily sins, and takes of us a daily pledge to maintain the warfare against them.

In the course of the morning, when the little ones *were at school,* and Mary bustling away at her wash-

tub, in came Betsey Jones, a neighbour's daughter, and seated herself beside her. "Well, Mary," said she, "I am come to welcome you home; and I have brought my work to sit a bit with you and keep you company, for you must be sadly unkid, all alone." Mary would fain have said, that she was not unkid, (or dull, for so the word means) but she thought it would be uncivil to do so, though in her heart she would rather have been alone. Betsey was making herself a gown, and, without setting many stitches, she pleased herself by holding it on,—and shewing how the trimming was to be fixed,—and considering how well it would become her,—and what coloured ribbon for her bonnet would match best with it. Mary did not care much about all this, yet she could not help listening to it. When Betsey had said all she could think of about her finery, (and it was not a little) she began telling Mary all the news of the village. *Who* walked to church, and *who* went to the fair together; and what servants had given or got warning against Michaelmas, and who were likely to stay again;—and about Barber Thomson beating his wife,—and Cobler Smith having his goods seized for rent,—and a number more stories, which, whether true or false, were certainly no concern of these young women; but, somehow, Mary felt interested in all this news, and began to think it was very kind of Betsey to look in upon her, and when she took her leave said she should be glad to see her again. But all this while her washing did not get on much; twelve o'clock struck, and the children came home, and her father and brothers would soon be in, and dinner was not ready; and her stuff would not heat—a good reason why;—talking to Betsey, she had forgotten to put firing under her copper, and the fire had gone out, and required to be lighted again. Poor Mary burst into tears, and said, "I need not wonder at Hannah; if she was thus hindered, how could she get through her work? but that I, who am two years older, and ought to know better, should suffer myself to be enticed and hindered just in the same way, I *may* wonder at that, and be ashamed of it too. How true do I find my dear mother's sayings!" Among others, she at that moment opportunely recol-

lected one, viz. "that it is better to strive to remedy evils, than to fret over them, even though they may have been occasioned by our own folly." So she set to work with double diligence, to make up, as far as possible, for lost time; but she found by experience, that an hour lost in the morning is not to be overtaken all day. She was compelled to retire to rest at night with the mortifying reflection, that she had accomplished much less than she had undertaken. However, good arose out of this evil. Mary was afterwards more upon her guard; and though she found some difficulty in shaking off Betsey Jones, and another or two, whom she introduced as friends of Hannah; and though she had to endure many jeers and scoffs, and ill-natured things that they said of her, she was not again drawn in to relish such society.

These, however, were not the only snares and trials she had to encounter. On the first Friday evening after she went home, as she took the little ones across the green for a walk, she met a neighbour, one Mrs. Roberts, who noticed the children, and asked Mary how she thought she should be able to manage with so much to do? "'Tis almost too hard for such a young creature," said she, "especially after a light, easy place, like Madam Stanley's. However, I shall aways be willing to give you a hand, as a neighbour ought to do; and so I used to tell poor little Hannah; and I used to come in and help her on Saturday mornings, and so I will for you, Mary." Mary thanked her, but said she hoped she should be able to manage; and she thought her father would not be pleased for her to require assistance. "Oh," said Mrs. Roberts, "your father has no objection—what can he have? I always did it for Hannah, and he never said a word. Why, child, I do'nt want to be paid for what I do: besides, is it not more for your father's comfort, to have things done in a proper manner, as he has been used to, and which cannot be expected of young girls?" Mary felt quite disinclined to accept her offer, yet she did not wish to seem ungrateful, and not knowing her father's mind, was at a loss what to say. It happened that evening that John Hunt had to carry some work home

to a farm-house at some distance, so he came home late and tired, and Mary had no opportunity of consulting him. So the next morning, just after John and the boys were gone to work, Mrs. Roberts made her appearance. "Come, Mary," said she, "I will take a cup of tea before you wash up the tea-things." So, reaching down the canister, (she knew where to find it,) she put in a profuse quantity of tea; and, after blowing some time, to make the kettle boil, and preparing a round of toast, swimming in butter, she abundantly sweetened her tea, and inviting Mary to join her, sat over her meal more than half an hour. Mary declined, having already breakfasted, and, indeed, astonished at the prodigality of her neighbour, who professed to come in out of kindness, and without payment. As they cleaned the house, Mrs. Roberts continually said, "There, don't stand so much about it—don't be so over particular; mopping is just as well as scouring;" all which in a great measure accounted for the slight and slovenly manner in which Hannah had left things; and Mary determined, whether Mrs. Roberts were offended or pleased, for the future to decline all her offers. Before she took her leave, she found herself again hungry, and invited herself to a luncheon of bread and cheese, which she made the more extravagant, by toasting. She invited Mary to drink tea with her the next day, and take a walk with her young folks, which, however, Mary steadily declined, and added, "I am much obliged to you, Mrs. Roberts, for your kind offer of assisting me on a Saturday; but it is my duty to do the work myself, without putting my father to expense; and unless he particularly desires otherwise, so it is my wish to do in future." On this Mrs. Roberts flew into a violent passion, calling Mary a stingy, grudging, ungrateful girl; and abusing herself, her mistress, and her departed mother, as canting hypocrites. Nor was she content with saying all this to Mary's face. She took no small pains to misrepresent her conduct and set other people against her. Many ill-natured things came to Mary's ears, and many more were said which never reached her; but she was enabled to bear all with meekness and fortitude: and

when she found that her dear father was satisfied, and even delighted, in her willingness to manage the work without help, she felt little inclined to care what other people thought or said of her.—*(To be continued.)*

Encouragement for Mothers.

(From Memoirs of the Rev. Dan Taylor.)

"In his infancy he was remarkable for bodily vigour and activity, and very early exhibited proof of strong intellectual faculties. At three years of age he could read well, and before he had attained his fifth year his proficiency in that useful art was so noted, that strangers frequently visited his father in order to hear the son read the tenth chapter of Nehemiah, which they styled the hard chapter. This he performed so much to their satisfaction, that he usually received small presents as tokens of their approbation.

"For his skill in this essential part of education, he was chiefly indebted to the attention of his affectionate mother, who, proud of his promising talents, took every opportunity of cultivating them. Nor was the son insensible of his obligations; but always ready to give her the credit of all his acquirements. One day, while yet but a boy, he attended at church with a number of other children to be catechised, when the clergyman, struck with the readiness of his answers, asked him, 'Who taught you to read?' the boy, eager to do justice to his beloved instructress, replied, in a voice loud enough to be heard throughout the building, 'My Mother.' As this good woman made her scholar take most of his lessons from the Bible, it might with great propriety be said of him, as it was of young Timothy, that 'he knew the Scriptures from his youth.'"

He lived to be an aged man, and an eminent minister and author. Yet through life

"'His Mother's kindness was a debt
He never, never could forget."

Encouragement to Parental Fidelity.

(From the same.)

"His temper was warm and easily irritated; and when roused to anger, he was ready to seek revenge.

This naturally involved him in quarrels, and prompted him, when under the dominion of his passion, to use improper expressions, especially when he found himself too weak to attack the offender. When he was about nine years of age, one of his fellow-workmen accidentally wounded him with a pickaxe. Filled with resentment, he used violent language against the aggressor, and in his rage, took the sacred name of God in vain. His father, being soon afterwards informed of the circumstance, corrected him severely, mingling his strokes with serious expostulations on the enormity of the offence, and sanctioning his reproofs by a solemn application of that awful interrogatory to the despisers of the Lord, Rev. vi. 17, 'The great day of his wrath is come, and who shall be able to stand?' Through the influence of divine grace, his father's chastisement, and this awakening passage, made a lasting impression on his young mind: and thirty-five years afterwards, when preaching the funeral sermon for his deceased parent, with the coffin before him, he took this passage of Scripture for his text, and publicly ascribed his first religious impressions to this incident."

Anecdote.

THE IGNORANT COUNTRYMAN.

DURING the distressing drought of last summer, a farmer in a certain village proposed requesting the clergyman to read the collect for rain appointed in the Common Prayer-Book.—"Oh," replied the individual to whom the proposal was made, "it can be of no use to read the collect while the wind is in the dry quarter." Surely he knew not, or had forgotten, that He who holds the waters in the hollow of his hand, holds also the winds in his fist: that at the prayer of faith he had shut up the heavens, and forbidden the clouds to pour forth, so that there was no rain upon the earth for the space of three years and six months, and that then at the prayer of the same individual the heavens gave rain, and the earth brought forth fruit: and that still

"Prayer moves the hand that moves the world."

Usefulness of a Tract.

Communicated in a Letter from a Young Woman.

By the kind Providence of God, I was called, Dec. 10, 1811, to assist others in bearing the remains of a neighbour's child to the grave; on which occasion I took great pains to curl my hair, and place my garments in such a manner, as that I might not be a whit behind any of those who were to assist me; in appearance I thought myself as gay and clever as any of them. I performed my office of bearer; and neither the dead corpse, the solemn procession, the sacred service, nor the weeping bereaved parents, produced any serious reflection or deep concern about my own soul. But the father of the departed child wished the company to stop, and was anxious to improve the providence by reading among them the tract called the "Dairyman's Daughter;" which now is, and will be, as well as the author, dearly esteemed by me. By this Tract, I trust, my dear and gracious Redeemer was pleased to open my blind eyes, so as to see myself in such a light as to hate myself, and I was awakened to such a concern about my soul as I trust will never wear away. Did the Dairyman's Daughter go to church from sinful motives, to shew her clothes and be seen? Oh! this cut me to the heart; I knew not if I had ever been to a place of worship from any better motives; I had all the Dairyman's Daughter's sins: and all my secret and presumptuous sins were placed in array before me. My soul was pressed down with guilt; I felt the most unhappy being alive. I strove to conceal my grief, I wept, I longed to pray, but knew not how to pray nor what to pray for; I feared looking upwards, I trembled lest God should (as he justly might) let me sink into hell: and though I could see all the Dairyman's Daughter's crimes my own, yet nothing of her happy state belonged to me. If I had had worlds, I would have given them to have been in her happy state, but I feared I never should. I feared that mercy could never be extended to so sinful a creature. I began to read my Bible, to pray, to attend places of worship with great desire, but still my

great distress continued. I read in the Gospel of the prayers of the Pharisee and Publican, and a beam of hope was granted to me through the Lord's intimation of the Publican's acceptance. But still I was near to despair, till the first Sunday in April, 1812. Mr. B—— of S———, preached from the Apostle's word, "Unto me is this grace given," &c. in which discourse were shewn the richness and freeness of the grace of God, which abounds to sinners through the Redeemer; and he most pressingly invited sinners to apply to him. Light seemed to break in upon my mind,—I saw the way of salvation by Christ,—was enabled to cast my soul upon him, and in some measure rejoiced in hope of mercy through him. I then beheld Christ, as a suitable, able, and willing Saviour, and could praise God for his unspeakable gift. Since then I have found many sweets in religion and bitters in the world, but God is my light and my salvation; therefore I will not fear. I trust he will perfect that which concerneth me, for in Christ I desire to be found living and dying. Amen. M. K.

The Advantages of Temperance.

A BLACKSMITH, in the city of Philadelphia, some forty years ago, was complaining to his iron merchant that such was the scarcity of money that he could not pay his rent. The merchant then asked him how much rum he used in his family in the course of the day. Upon his answering this question, the merchant made a calculation, and shewed him that his rum amounted to more money in the year than his house rent. The calculation so astonished the mechanic, that he determined from that day to buy and drink no spirits of any kind. In the course of the next ensuing year he paid his rent, and bought a new suit of clothes out of the savings of his temperance. He persisted in it through the course of his life, and the consequence was, competence and respectability.

Plain Maxims.

EXTRAVAGANCE.

By extravagance, the higher sort are reduced to poverty, and forced to borrow of those whom they formerly depised, but who, through industry and frugality, have maintained their standing. A ploughman on his legs, is higher than a gentleman on his knees.

THE ROAD TO RUIN.

Of all destructive practices, none bring poor families so soon to ruin, or involve them in such wretchedness, as a habit of borrowing of pawnbrokers, on pledges, except it be that of frequenting dram shops. There is a sort of shame attached to both these trades; for the shop windows of both are blinded up, that passengers may not see those that are within.

TIME.

Hours have wings, and every moment flies up to the Author of time, and carries notice of our usage of it.

AN IMPORTANT CALCULATION.

The value of every thing must be estimated by the evil from which it delivers us, and the good to which it introduces us. How invaluable then is true religion, which delivers us from an eternity of misery, and introduces us to an eternity of joy unutterable.

FALSEHOOD.

The credit that is got by a lie, lasts no longer than till the truth comes out.

IMPORTANCE OF MOTHERS.

Erasmus says, "The safety of States depend upon three things—upon a proper or improper Education of the Prince—upon public Preachers—and upon Schoolmasters." He might with equal reason have added, "upon Mothers;" for the care of the mother precedes that of the schoolmaster, and may stamp upon the infant mind, characters of virtue and religion, which no time can efface.

PLEASURES OF ACTIVITY.

Be always employed. Thou wilt never be better pleased, than when thou hast something to do; for business, by its motion, brings heat and life to the spirits, but idleness corrupts them like standing water.

Extracts from Family Maxims.

(By HANNAH KILHAM.)

GOOD GOVERNMENT.

THEY who would guide or govern well, should have their own minds well governed.

GOODNESS LEADS TO GOODNESS.

Goodness incites to goodness—and where the law of kindness rules, there is the greatest power in ruling; yet true love is quick-sighted, and looks beyond the present moment.

TRUE LOVE.

True love will never allow a parent or a master to indulge any under his care in bad dispositions or wrong conduct. A good parent cannot allow his child to feed on poison;—bad temper is poison—wrong conduct is poison.

BAD HABITS.

Beware of the beginnings of bad habits: the worst habits are acquired, not at once, but by degrees.

RELIGIOUS INSTRUCTION.

Cherish a religious care for the best interests of your children. Endeavour to direct their minds to Him who is the ever-living source of goodness; by whose Almighty Power all were created, and are kept in being. Let religious instruction be given always with seriousness and affection.

CARE OF THE HELPLESS.

Take good care of those who cannot take care of themselves, as helpless infants, infirm persons, and sick persons.

STEADY COMMAND, AND CHEERFUL OBEDIENCE.

Let commands be given always with steadiness and kindness, and obedience be returned with affection and cheerfulness.

HOME.

Use every endeavour to make home a scene of happiness and satisfaction, that all may return to it with willingness and pleasure.

DIRECTIONS IN SEASON.

Let all be well instructed in the duties and business required of them. Give timely directions, and avoid unkind reflections.

GOOD-WILL IN FAMILIES.

Better is the lowliest fare where love and good-will prevail, than the greatest dainties with discord and contention.

ANGRY PASSIONS.

Angry passions blind the judgment: they often provoke bad feelings in return, and lead to many evils.

WATCHFULNESS.

"Watch and pray, that ye enter not into temptation;" and never indulge a temper towards any which thou wouldst be ashamed to shew if all the world beheld thee. Hast thou not a higher witness in the eye of thy Creator?

FORBEARANCE.

"Bear and forbear;" endeavour to "overcome evil with good," and to "live peaceably with all." "Better is he that ruleth his spirit than he that taketh a city."

ORDER.

Order will make our duty and business easy and agreeable, and the chief point of order is a right state of mind.

GOOD USE OF TIME.

Make good use of time. Remember the time which is once gone is gone for ever.

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CHRISTIAN GLEANER,

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Domestic Magazine.

No. 32. AUGUST, 1826. VOL. III.

Help to the Practical Study of the Holy Scriptures.

ISAIAH CONTINUED.

PART V., consisting of four chapters, comprises the historical part of the book. Chap. xxxvi. relates the history of Sennacherib's invasion. To this, many of Isaiah's prophecies had referred; and therefore their fulfilment is fitly inserted. Several defenced cities of Judah had already fallen under this powerful enemy, and he now sent forward Rabshakeh, one of his officers, towards Jerusalem with a mighty army. Rabshakeh, in obtaining an audience with the state officers, sent an insolent and blasphemous message to Hezekiah, depreciating his own resources of defence, contemning his allies, and ridiculing his confidence in God; then turning to the people in general, who stood around, he endeavoured to draw them away from their allegiance to Hezekiah, and to engage their subjection to Sennacherib.

Ch. xxxvii. Hezekiah indeed had not the visible means of defence against the power of his formidable enemies, yet he was not destitute of succour. With every expression of humility and dependence, he betook himself to the house of the Lord, and intreated also the prayers of the prophet Isaiah. In this course he was probably directed and encouraged by the accepted and recorded prayers of his pious ancestor Solomon, at the dedication of the temple, (2 Chron. vi.) Isaiah returned a message of encouragement from the Lord,

promising that the enemy should hear a rumour of war, which should compel his hasty return to his own land, where he should shortly afterwards perish by the sword. Accordingly, Rabshakeh was immediately called off to meet the King of Ethiopia, but left a threatening and blasphemous letter to Hezekiah. Again the pious king betook himself to the house of his God, and there spread forth his complaints, and again received an answer of mercy, assuring him that his prayer was accepted, and his confidence well placed, and that Jehovah would effectually defend his chosen people, and both humble and destroy their haughty foes. What could be more humiliating and degrading to the monarch of Assyria, who had boldly set himself in defiance against the God of heaven, than the threat—"I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest." Thus does proud man degrade himself to be treated like a wild ungovernable beast, and thus is he humblingly compelled to crouch to the power of Jehovah, the God of the whole earth. Happy they who, from choice, yield themselves to his not only supreme, but wise and kind disposal, and are led by him as his willing servants—his beloved children. Then the angel of the Lord went forth, and smote in the camp of the Assyrians 185,000, and they were all dead corpses. Thus was the enemy vanquished, without the lifting of a weapon, and the haughty king returned to his own land, and was shortly afterwards slain by his sons in the house of his God.

This narrative is also recorded 2 Kings xviii. xix. 2 Chron. xxix.—xxxii.

Ch. xxxviii. records Hezekiah's sickness and recovery, which probably took place before the events recorded in the preceding chapters, but which are transposed in the order of the story, for the sake of keeping up the connexion between the predictions and their fulfilment. Hezekiah being wonderfully restored from his threatening illness, recollected and recorded his thoughts and feelings under his trial. Persons in circumstances of affliction, or restored from them, may derive much instruction and comfort from Hezekiah's experience; and whatever our circumstances, as the

living, we ought to praise the God of our lives, and bless his name for ever and ever.

Ch. xxxix. records the imperfection of this good man. Alas! his heart was lifted up—humble gratitude gave way to self-exaltation and vanity. The King of Babylon sending him a congratulatory and complimentary message on his recovery, he hearkened to it too greedily, and displayed his treasures to the messengers, instead, it should seem, of exalting the God of his mercies:—whereupon Isaiah foretold the Babylonish Captivity, and that Hezekiah's descendants would be servants in the palace of the King of Babylon. The friendship of the great and powerful of this world is oftener a snare than a real advantage, and leads to consequences little anticipated. Let us ever be watchful, and not high-minded.

Hezekiah's submission, however, affords an example for our imitation. In every trial, and especially those we bring on ourselves by our own sin or imprudence, it becomes us to submit. We may be sure the Lord will rebuke and chasten those whom he loves; and if we can look upon our afflictions as the chastenings of a wise and kind Father, we may not only submit, but thankfully acquiesce, and say, "Good is the word of the Lord."

Part VI.—From ch. xl. to the end of the book comprises a series of prophecies, delivered, in all probability, towards the close of Hezekiah's reign. This portion is considered the most elegant part of the writings of the Old Testament, and is certainly the most evangelical. The chief subject is the restoration of the Church. Sometimes through temporal deliverances to Israel, the prophet looks to the Redeemer's work for his Church in general; and is often so carried away with that greater and more glorious object, as almost to lose sight of the more immediate object.

In Ch. xl. xli. God's prophets are directed to comfort his people in their captivity, and to impart to them the glad tidings that deliverance was at hand. Accordingly, a harbinger is figuratively introduced as appearing to remove every obstruction, and prepare the way of the Lord for the salvation of his people. The same words

relate and are applied to the opening of the Messiah's kingdom and the preaching of the gospel. Compare Isa. xl. with Matt. iii. 3, 4, and John i. 23; also 6, 7, with 1 Pet. i. 24, 25. The character of the Great Redeemer is beautifully described, 9—11, as being all-sufficient for his work, and full of tenderness and compassion as the shepherd towards his flock. Compare ver. 11 with John x. The prophet then enlarges in the most sublime strain on the power and wisdom of God, as the Creator and disposer of all things, and concludes with a most comfortable application of the whole, by shewing that these perfections of Jehovah are unwearied and everlastingly engaged in strengthening, comforting, and saving his people.

Ch. xli. The prophet shews the vanity of idols, and how ineffectual would be all attempts to impede the progress of those whom God had appointed to deliver his people (1—9). He therefore encourages the seed of Abraham not to fear, as God would subdue all their enemies under them (10—16); and furnish them with every thing necessary to refresh and comfort them on their journey homewards (17—20). Again the vanity of idols is exposed, while the infinite wisdom of Jehovah is shewn in declaring things long before they should come to pass, and before any circumstances could indicate them. Ver. 25 predicts Cyrus the deliverer of Egypt. In ver. 2 (which also alludes to him), he is said to come from the east; in ver. 25, from the north. Cyrus's father was a Persian—his mother a Mede—the one nation to the east, the other to the north of Judea.

Ch. xlii. The advent of the Messiah, the meekness of his character, and the blessings of his kingdom, are foretold (comp. 1—9 with Matt. xii. 18—21). How truly encouraging are these declarations and promises!

The infidelity and blindness of the Jews for rejecting such a Saviour, are reproved, and consequent judgments foretold, 17—25.

Ch. xliii. opens with the promise that a remnant of the Jews should be preserved and brought back to their own land (1—13.) The prophet then returns to the nearer deliverance, that is, from the captivity of Babylon, perhaps combining with it the return of the

Jews after the Roman dispersion, and certainly looking through either or both to redemption by Messiah (14—21.) The Jews are reproached for ingratitude, and admonished to repent of those sins, which would otherwise bring the severest judgments of God upon them (22—28.) This chapter contains most delightful promises, which have sustained the saints of God through many afflictions. The worldling has no such support.

Ch. xliv. contains promises of redemption and of the effusion of the Holy Spirit, under the beautiful figure of refreshing rains and gentle streams, by which the face of nature is refreshed and beautified (1—5.) Then the supreme power and foreknowledge of God, the one true God, are finely contrasted with the imbecility of idols. Can any thing be imagined that could represent more forcibly the contemptible folly of idolatry than the passage v. 9—20? V. 21—23 perhaps refer to God's forgiveness and reconciliation with his ancient Israel, but much more delightfully to forgiveness, reconciliation, and redemption for a guilty, perishing world, through the blood of the cross. The chapter closes with a most remarkable prophecy, which has justly engaged the admiration of Heathens as well as Christians. It expressly mentions by name Cyrus, the future deliverer of Israel, more than 200 years before he was born. Ver. 27 even alludes to a singular expedient, devised by Cyrus, for taking Babylon, that of diverting the river Euphrates from its channel.

Ch. xlv. goes on with this prediction with amazing clearness, even stating the very circumstances and manner of the taking of Babylon by Cyrus*; thence

* V. 1—3. The gates of Babylon were of brass, and its treasures immense. The heathen historians (Herodotus and Xenophon), who relate the event, tell us that Cyrus contrived the stratagem of diverting the river Euphrates into a channel cut in order to receive part of the waters, in case of an inundation. The army then, on the night of an annual festival, entered the city in the empty channel which ran through it, and there they might have been taken as in a net, but that the brazen gates were accidentally (or rather providentially) left open, by which means they got in. The gates of the palace were then *opened, by the King's orders*, to inquire into the cause of the tumult,

gliding to the greater work of God in the conversion of the Gentiles, and the ultimate triumph of the gospel over antichrist (16—25.)

Chap. xlvi. 5, fortels the carrying away the idols of Babylon, and finely contrasts the folly of worshipping them, with the attributes and perfections of Jehovah (6—13.) V. 4 is a most delightful promise of the never-failing goodness and faithfulness of God to his servants; but let it be remembered, those who would realise it as their portion in old age, must begin to serve him in their youth.

Ch. xlvii. denounces the destruction of Babylon, contrasting her former prosperous with her adverse situation, under the figure of a tender and delicate virgin reduced to the most abject and laborious slavery, and bereaved of every consolation, and that on account of her cruelty (especially to God's people), her pride, voluptuousness, and sorceries.

Ch. xlviii. contains severe reproofs, mingled with tender expostulations, addressed to the Jews, on account of their obstinate attachment to idolatry. Yet even here the Divine Being as it were expresses a tender regret that their perverseness should deprive them of his smiles, and compel him to inflict on them such severe chastisements, and graciously repeats his promises of deliverance and consolation.

Ch. xlix. introduces the Messiah in person, declaring the full extent of his commission, as including the salvation of the Gentiles as well as the Jews. The rejection of the Jews is intimated, and the great success of the

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and thus they got access to the treasures.—So clearly are the minutest and most contingent circumstances foreseen by God!

This prophecy, being addressed to Cyrus personally, was, no doubt, shewn to him by some of the heads of the Captivity; and as there was abundant evidence of its having been issued as long before as we have already stated, it must have had a mighty influence on his mind in convincing him that the God of Israel, who thus called him by name, and appointed his work, was indeed the only true God. V. 7. The Persian superstitions, in which Cyrus was educated, supposed that there were two deities—one, the supreme author of all light and good, the other, of all darkness and evil. This error is here directly attacked. Jehovah declares himself the one supreme and sole Governor of all events.

gospel among the Gentiles. But the prophet casts his eye through the preceding gloom to the delightful though distant period of Israel's restoration, and calls upon inanimate nature to break forth into shouts of joy and triumph on the occasion. A most beautiful and affecting image is brought forth to express the tenderness and constancy of Jehovah's love to his Church—even that of a mother towards her infant offspring.

Ch. l. predicts the rejection of the Jews for their rejection of Jesus Christ, and vindicates God's dealings with them, declaring his power to save to the uttermost, and that their alienation was entirely owing to themselves. V. 4—6 predict the obedience and sufferings of the Messiah; 7—9, his final victory over all his enemies; and 10, 11, exhort to faith and confidence in God in the most disconsolate circumstances, and denounce vengeance on those who should trust in their own devices.

Ch. li. lii. 1—12. Still keeping the great Deliverer in view, the prophet exhorts the faithful Jews to trust in him. He reminds them of past deliverances, and encourages them to hope for restoration after Babylonian captivity and Roman dispersion: also predicts their conversion to Christianity. V. 7—10 beautifully express the joy occasioned by the publication and reception of the gospel. See also Romans x. 15. The passage also seems to be alluded to by our Lord, Luke x. 23, 24. Such privileges are ours: may we never be condemned for our abuse of them!

The last three verses of the fifty-second chapter properly belong to the fifty-third, and should be so read; otherwise there is a deficiency and want of connexion. The whole most clearly displays the person, offices, humiliation, and sufferings of Christ, the end of his death, and the blessings resulting to mankind from that event: it also speaks of his resurrection and exaltation, and the redemption of man as the reward of his sufferings. It is written in the form of a history rather than a prediction; and comparing it with the accounts given us by the evangelists, we might almost conclude that the prophet had been an eye-witness of our Lord's sufferings. But all this was revealed to

him by the Spirit of God. And when we know that this prophecy was in possession of the Jews ages before the birth of Christ, and that they still believe it applies to the Messiah, on comparing it with the history of Jesus of Nazareth, we are more than ever astonished at their unbelief, and convinced that he must indeed have been the Messiah, the Saviour of the world.* This is a delightful passage to read and meditate on, when we have celebrated, or are about to celebrate, the dying love of Christ at his holy table.

Catechism on the Duties of Servants.

(Continued from p. 156.)

NURSE-MAID.

Q. What are the particular qualifications required in a nurse-maid?

A. She ought to possess in a high degree the virtues of uprightness, steadiness, thoughtfulness, self-possession, activity, neatness, and good temper.

Q. What services are required of her?

A. To attend by day and night to such children as are committed to her care.

Q. To what particulars will her attention be directed?

A. To their persons, apparel, diet, apartment, and health; to their exercise, rest, employments, recreations, and the formation of their moral character.

Q. Are not some of these duties confined to nurses of the higher class, or even to governesses?

A. No one who undertakes the office of a nurse-maid, in however subordinate a sphere, can be considered as free from attention, more or less, to all these particulars, inasmuch as it is impossible for any one to be connected with children, without either benefiting or injuring them in these respects.

Q. In what manner will the different virtues you have specified be particularly called into exercise? Uprightness?

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* By this means, an atheistical and profligate nobleman, Lord Rochester, was convinced of the truth of the gospel, and died a humble penitent.

A. Uprightness, or integrity of principle, is as essential to a nurse-maid as to any servant whatever; perhaps more so, inasmuch as the property entrusted to her care is of the most valuable kind, and if injured, the injury is more irreparable.

Q. How should this virtue discover itself?

A. 1. In a conscientious regard to the injunctions of the parents, and the welfare of the children, whether or not their obedience, or the failure, may be liable to observation.

2. In a candid and immediate communication to the parents of any thing that may affect the welfare of their children, whether in health, comfort, morals, or manners.

Q. Wherein is steadiness particularly required?

A. A person who is giddy, and bent upon her own pleasures, will be sure, in some way or other, to neglect, injure, or endanger the children committed to her care.

Q. Can you give any examples of this?

A. Yes—many: for instance; a giddy, gossiping nurse-maid is likely to be found in the kitchen, or at the street door, pursuing her own pleasures, while her infant is crying, unheeded, in the nursery; or an older child falls down, or sets fire to itself. When out walking, she perhaps is engaged in the society of some other nurse-maid, or perhaps yet more improper companion, while the children are moping and moaning unheeded, or suffered to play with dirty or diseased children; or bribed to conceal from their parents something improper they have witnessed; or, by the light songs, low jests, and foolish stories in which such a girl delights, the minds of the children are poisoned, which is infinitely more injurious still. To avoid all these and many similar evils, a nurse-maid should be very steady.

Q. Why must she also be thoughtful?

A. Because children require constant and minute attention: because, while young, they have many wants which they cannot express; may suffer inconveniences of which they cannot complain, and are exposed to dangers of which they are not aware. Those *who attend them*, therefore, should be particular

thoughtful, quick-sighted and studious to promote their welfare and comfort.

Q. Why is self-possession particularly necessary?

A. Because children in their earliest infancy are liable to sudden attacks of disease, and, as they grow older, to accidents which might speedily prove fatal: it is therefore highly desirable that those who have the charge of them should not only know what to do, but should also be able to act with calmness and promptitude in cases of emergency.

Q. Why is activity required in a nurse-maid?

A. Because constant exertion is necessary to a child's health, and cheerfulness. When awake, it should be constantly dandled about and amused in a lively manner. When asleep, the nurse will have full employment in getting every thing in order, and providing for its wants on awakening. To a nurse who is not of an active disposition, all this will be intolerably tiresome. She will naturally spare herself as much as possible; and the child, in consequence, will become lumpy, dull, and unhealthy.

Q. In what respects is cleanliness particularly necessary?

A. There is nothing on which the health and comfort of an infant more depends than on thorough cleanliness. If every thing about it be not perfectly clean, its tender skin will become chafed and galled—its health will be injured through imbibing unpleasant smells—and it will become restless and fretful by being constantly uneasy. Besides, if the nurse be not cleanly, the child is not likely to imbibe habits of cleanliness, which are necessary to its own comfort and that of those about it.

Q. You said good temper was essential. Why is it so?

A. For three principal reasons:—1st. A child in health should be played with in a lively cheerful manner. Thus it acquires many ideas, and many sources of enjoyment are opened to it. A person of a gloomy, morose disposition, is utterly unfit to have the care of children.

2. Because a nurse is liable to frequent interruptions of her own comfort. The child may want attending to

just as she has sat down to a meal, or just as she has retired to rest, or just as she is going out. A person of a peevish, irritable temper will be vexed at these interruptions, and perhaps vent her spleen by scolding, shaking, or neglecting the helpless babe.

8. A nurse is liable to have many exercises for her patience;—perhaps even in the caprice of parents—certainly in the folly and perverseness of children, which must yet be borne with, and corrected with gentleness and reason. If a child be violently and unreasonably thwarted, or corrected with passion and severity, it is very likely to have its temper soured, or its spirit broken for life, by such injudicious treatment.

Q. Having gone through the requisite qualifications of a nurse-maid, what have you to say respecting her discharge of particular duties? as to the person of the child?

A. Let it be thoroughly washed twice a day—the whole body in the morning,—the lower half at night. The first week or two after its birth, the chill should be taken off the water,—afterwards used quite cold. A large soft sponge is the best thing to wash with. First clean carefully behind the ears, in the folds of the neck, &c.; then hold the child gently inclining over the bason, and several times filling the sponge, discharge the water over its head; then rub it thoroughly dry, and tie on a flannel cap, while it is being dressed; on removing the flannel cap, let the hair be brushed, not combed. The skin of very young infants, when wiped thoroughly dry, may be dusted with a little hair powder.

Q. Have you any farther directions to give on the care of its person?

A. Never suffer any thing wet to remain on it: this is both unhealthy and uncomfortable. Let it be washed entirely naked; otherwise it cannot be thoroughly washed or properly dried. While doing this, be very careful to avoid drafts of air. As soon as possible begin to accustom it to habits of cleaning itself. This is easily accomplished by attention, regularity, and perseverance on the part of the nurse.

Q. Have you any thing farther to add?

A. *Yes; that* a child, while very young, should be

carried chiefly in a lying posture, at least until it becomes strong enough to rear itself up. Also, that when undressed, it should be allowed a little time to stretch its limbs and play about naked. To encourage it to do this, the nurse should play with it, and gently rub its body and limbs, which will conduce to its growth and activity.

Q. What do you say respecting its clothing?

A. That it should be as simple and easy as possible—moderately warm, especially about the chest, bowels, and feet; yet do not let it be overloaded with clothes; let the head be kept as cool as possible, and avoid all tight bandages; let the clothes be entirely changed twice a day, well aired before putting on at first, and, when changed, carefully dried, and rubbed soft, when it may have become harsh with drivelling or perspiration. Linen should not be put on warm. In sticking pins, be very careful to do it safely and securely, so that they shall neither slip out, nor prick the child: for this purpose, slip the left hand between the clothes and the child's flesh, and darn the pin in and out several times, as in darning a stocking.

Q. Respecting the food of children?

A. The less that an infant takes for the first four months, besides the mother's milk, the better. If it must be wholly or part brought up by hand, the best food it can take at first is grit gruel and cow's milk, in equal parts; the milk not boiled, but mixed with hot gruel, which will bring it to a proper warmth. After the first week or two, the child may be fed with milk, thickened with flour that has been dried in an oven. Arrow-root powder, or sago, make very good food for children. The less food is sweetened the better.* Let it be properly cooled, and feed the child slowly—not more than half filling the spoon. After feeding, let it sit up a little, and be gently moved, until it have thrown off the wind. When a child can hold any thing in its hand, let it have a piece of upper crust of bread: children must not fast too long, nor yet be overfed.

* Many nurse-maids, to keep an infant quiet while they have their tea, will feed it with bread, or bread and butter, sopped in tea, and very much sweetened. This is a very bloating, unwholesome food.

Q. As to the food of older children?

A. All kinds of sweet cakes, sugar-plums, unripe fruit, especially raw apples, are very injurious; also heavy flour puddings, and pastry in general. Children should have no meat till they run alone and have cut most of their teeth; then such only as is very tender and plainly dressed. Let their meat be sliced very small, and potatoes carefully mashed and freed from every lump. The best drink they can have is water, or milk and water: wine, beer, and spirits, are always hurtful—it might be said poisonous. It is a nurse-maid's bounden duty never, on any account, to suffer an infant or child under her care to eat or drink any thing without the express approbation of its parents.

Q. What is the nurse-maid's charge with respect to the children's apartment?

A. For cleaning the rooms and furniture, let her look to the directions given to the house-maid. The following rules will particularly apply to herself:—

1. Let her take the opportunity of the child being asleep, to tidy the room and fetch up coal, fill kettle, and any thing else that may be wanted.

2. Let a moderate fire be kept—never fierce—never suffered to go so low as to chill the room; let it be lighted a sufficient time before the children come in in the morning, moderately to warm the air of the room.

3. While the child is asleep, let napkins, and other linen, be well aired for its use.

4. When the child is out, let the windows be opened to air the room, but shut before its return.

5. Let every thing that might occasion an unpleasant smell be *immediately* removed out of the room.

6. When the day nursery is to be scoured, let it be done in the evening, after the child is gone to bed, that it may be thoroughly dry for morning. In like manner, when the sleeping room is to be scoured, let it be done as early as possible after the child quits it in the morning. In general, let the most scrupulous attention be paid to cleanliness and neatness in every thing with which children are concerned.

Q. What directions do you give the nurse-maid with respect to the health of the child?

A. She should be constantly observant of its health. If an infant screams, and appears to be in pain—if it draws up its legs—if its flesh feels flabby—if it look black in the face, or exceedingly pale—if its breath smells sour—if it rejects its food—if its motions are either deficient or excessive, or present any unnatural appearance—she may conclude that something is amiss. In like manner, if older children are restless,—start in their sleep,—loath their food,—appear unusually drowsy,—their flesh feels burning hot,—if they are sick, or disordered in their bowels, or in any way complain, let them be attended to.

Q. If any of these symptoms occur, what is then her duty?

A. It is three-fold. 1. Let her carefully avoid giving any remedy of her own accord, or at the suggestion of any ignorant neighbour. Such will often prescribe laudanum, or spirits, or cordials of some kind, by which thousands of children have lost their lives.

2. Let her *immediately* inform the mother of what she has observed; or, in case she should be absent, the medical gentleman who attends the family, or some friend in whom she knows the parents confide.

3. Let her strictly attend to the directions she may receive from them, not giving way to the child's objection against taking its medicines, or indulging it in any thing which may have been forbidden; and let her from time to time report any alterations she may have observed in the disorder.

Q. What have you to say with respect to the exercise of children?

A. While very young, it will be most safely taken in the nurse's arms. Let it be gently dandled about, not roughly shaken or suddenly jerked, or turned violently round: these often frighten a child and produce fits, or other serious disorders. When naked, let it move, kick, and stretch about at pleasure. When two months old, let it be occasionally laid on the floor a few minutes at a time*—the nurse keeping sight of it the

* Let especial care be taken that there be nothing on the carpet which may injure it;—pins—needles—bits of coal, or cinder. This is one advantage of neatness. A neat person will not be likely to drop such things; or, if she does, will be sure to pick them up directly.

whole time, and taking it up as soon as it becomes dissatisfied. As to exercise in the open air, the mother will most probably regulate this matter: if left to the nurse-maid, let her bear in mind, that intense heat is to be avoided; also a bleak or damp air; especially a keen easterly wind: and that children should never be abroad when the damps of evening come on.

Q. How should children be taught to walk?

A. The best way is to let them find it out of themselves. All kinds of leading-strings, go-carts, ploughs and swings, are highly improper. Children who have health, and the use of their limbs, will be sure to walk in time; and no attempt should be made to hurry them. After being laid on the ground, as above recommended, in a few weeks a child will turn itself round; by degrees it will crawl upon its hands and knees, then raise itself up by a chair, and so support itself: at length it will take courage, and walk across the room. All that the nurse has to do is, to see that nothing is in the way by which it might hurt itself; and this is the best possible way in which a child can learn to walk.

When children can run about and exercise themselves, the less they are in arms the better. They must not, however, be suffered to walk far out of doors to tire themselves, but will require occasional carrying till they are two or three years old.

Q. What directions do you give as to the rest of children?

A. While very young they cannot sleep too much, provided their sleep be natural; but they must neither be rocked, nor lulled to sleep with opiates or cordials.

Let them not be laid down immediately after sucking or feeding, but kept a few moments in gentle motion.

They sleep best at night on the arms of a healthy attentive nurse.

If laid in a bed or cradle, an infant should be laid on the middle of the pillow, with its shoulders nearly as high as the head, otherwise it will be in danger of rolling under the pillow, and being suffocated. Let the child be laid to sleep occasionally on either side, but more frequently on the right—never on its back.

All turn-up and press bedsteads are to be avoided.

in nurseries. If they must be had, let them never be shut up without ascertaining that the child is not there.

When children begin to be more wakeful and active, they should still be accustomed to two regular sleeps in a day—of at least two hours in the morning and one in the afternoon—for the first year. The morning sleep should be continued at least for the two first years, and then if laid aside in the short days, should be resumed through the following summer.

Great care should be taken never to awaken children suddenly; neither should they be carried into a strong light immediately on awaking.

It is always beneficial to children to go to bed and rise *early* and *regularly*.

Q. What can be the employments of children in a nursery?

A. A good nurse will be sure to contrive some, which, without fatiguing or overburdening, shall early instil habits of activity, regularity, and desire of usefulness. Unless children be accustomed to employment, they will soon acquire an indolent, yawning, helpless habit, which will, in all probability, remain with them through life. To prevent this, let the nurse accustom them daily to do something useful suited to their age.*

Q. With respect to their play or recreation?

A. The first concern will be, that they do not injure themselves. They must not be allowed to play with dangerous things; such as knives, stones, half-pence, &c.; nor to play near an open window, or the edge of water. The next thing is to make their play beneficial. In hot weather, quiet plays should be contrived for them; in cold weather, such as will exercise and

* Such as to knit, to wind thread or tape; when they walk out, to collect a little bundle of sticks; to fold up their own clothes night and morning; to clear the playthings before every meal, and before going to bed. It will not be supposed that these things are recommended for the value of the labour, but for the value of the habit: as they become older, they should have a daily lesson, if it be but of one letter; and girls a daily task of work, if it be but ten stitches.

warm them. They should be encouraged to ask questions about the construction of their play-things, and to attempt making things themselves. For this purpose, they should be furnished with a few odd bits of wood, card, ribbon, rollers, &c., on which they may exercise their ingenuity. They should be accustomed to regularity even in play; not allowed to have out every thing at once, of which they are generally tired as soon as they have strewed the nursery. But let them choose their play or play-things for the afternoon or evening, and then keep to their choice.

It is a good way to reserve some special play-things only for wet weather, when they are confined within doors; such as a Noah's ark, a box of bricks, a travelling map, or sets of letters, &c. They should never be allowed to play for gain, of even a pin; and the strictest justice and fairness should be observed between them.

Q. What has a nursemaid to do with the formation of moral character?

A. As much, perhaps, as the parents themselves. If she sets a bad example, or connives at bad practices, she may entirely frustrate their best endeavours for the welfare of their children; let her, therefore, attend to the following rules, and conscientiously observe them.

1. Never say or do a thing you would not like the child to imitate, or to tell its parents of.

2. Never suffer a child, in the absence of its parents, to be guilty of an act of disobedience to their known commands.

3. Grant no indulgence that parents have forbidden.

4. Have no favourites, but treat all with justice and equality.

5 Never induce a child to do any thing by promises, which you cannot or do not intend to perform.

6. Never deceive a child, by telling it that medicine is pleasant, that it is not painful to have a tooth drawn, &c.; but say that, if patiently borne, the inconvenience will soon be over, and the advantage lasting.

7. Never terrify them to obedience, by talking of ghosts, dark holes, old men, &c. Nothing can be more *wicked and injurious.*

8. Enforce justice and encourage kindness between brothers and sisters. Let each child have its own right undisturbed, yet be taught and encouraged, but not compelled, to share it with the others.

9. Never praise children for their beauty or fine clothes, or make either eatables or finery a reward for good conduct.

10. Encourage sincerity, and be ready to forgive a fault that is honestly confessed; but let no instance of injustice or falsehood pass without informing the parents.

11. When a fault has been committed, confessed, and forgiven, never let the child be reproached for it afterwards, either by yourself or by the other children.

12. Endeavour to impress on the minds of children a sense of religion. Let this always be done in a cheerful and pleasant, yet serious manner, as that which ought to be loved, but not trifled with. That you may be enabled to do this, and in all things to act conscientiously and worthily, read the Bible for yourself, pray constantly for grace to follow its dictates, and pray also that your endeavours may be blessed to your young and important charge.

The Happy Negro.

Communicated by a Minister.

Some few years since I was preaching in the town of Plymouth, in Devonshire, when a request was sent to the pulpit to this effect:—"The thanksgivings of this congregation are desired to Almighty God, by the Captain, passengers, and crew of the ——— West Indiaman, for their merciful escape from shipwreck during the late awful tempest."

The following day I went on board the vessel, accompanied by some pious friends from the shore, and, in conversation with the passengers, a lady thus expressed herself:—"Oh, sir, what an invaluable blessing must personal religion be!—never did I see it more exemplified than in my poor negress Ellen, during the

dreadful storm. When, sir, we were tossed to the heavens, and sunk again to the depths, and expecting every succeeding wave would break over the vessel and entomb us all, my mind was in a horrible state,—I was afraid to die,—I could not think of appearing before God, but in dread dismay.—Ellen would come to me and say, with all possible composure, 'never mind, missee—look to Jesu Christ—he gave—he rule de sea—be prepare to die.'

"And when, sir, we neared the shore, and were at a loss to know on what part of the coast we were got, fearing every minute to be dashed to atoms on the rocks, my mind still in a most distracted state,—I feared to die,—I knew nothing of religion;—poor Ellen, with the same composure as before, came to me and said—'Don't be fear, missee, look to Jesu Christ,—he de rock; no shipwreck on dat rock; he save to de utmost:—dont be fear, missee, look to Jesu Christ.' I determined, sir, I hope in divine strength, that if ever we reached the shore in safety, I would seek to possess that religion which so supported the heart of a poor negro in the midst of such dreadful circumstances."

"Of course" (continued the minister) "I wished to be introduced to this poor, *yet rich* African. She was called to the cabin; but as I wished our conversation to be heard by the sailors, I desired her to go on deck, which she did, and we followed.

Minister.—"Well, Ellen, I am glad to find that you know something of Jesus Christ."

Ellen.—"Jesu Christ, massa—oh, he very good to my soul;—Jesu Christ—oh, he very dear to me."

Minister.—"How long is it, Ellen, since you first knew the Saviour who is so precious to you?"

Ellen.—"Why, massa, some time ago, me hear messer Kitchen* preach about de blessed Jesu. He say to we black people, de blessed Jesu come down from de good world;—he pity we poor sinners. We die, or he die;—he die dat we no die;—he suffer on de cross, he spill precious blood for we poor sinners. Me feel me sinner; me cry, me pray to

* Baptist Missionary.

Jesu, and he save me by precious blood. Oh, Jesu Christ very good,—he very dear to me."

Minister.—"And when did you see Mr. Kitchen last, Ellen?"

Ellen.—"Messer Kitchen, sir,—de fever take him, he lie bed; he call we black peoples his children; he say, come round de bed, my children; he den say, my children, I go to God, meet me before my God—I go to God—meet me before my God, and den he fall asleep."

Minister.—"Oh then, Ellen, Mr. Kitchen is dead, is he?"

Ellen.—"Dead, sir; oh no, messer Kitchen no die; he fall asleep, and he sleep till de trumpet of de Archangel wake him, and den he go up to God!—Yes, de trumpet of de Archangel wake him, and den he go up to God;—messer Kitchen no die, he fall asleep."

Enviable Christianity! which enables the poor Africans to regard death as a sleep, from which the Archangel's trump will awake, and summon to the eternal society and enjoyment of that precious Redeemer, whom, having not seen, I hope we love.

W. G.

Scarcity and Distress no New Things.

We regret exceedingly to learn that distress still prevails, to an awful extent, in our manufacturing districts; we have several times heard it said, that the like was never known. Far be it from us to think lightly of the sufferings of our fellow-creatures; we most deeply sympathize with them, and should rejoice in being in any degree instrumental in alleviating them; however, it may afford some encouragement to know, that equal distress has existed, and brighter days have returned. With this view, we transcribe the following affecting statement from the papers of a minister, since deceased, then resident in Yorkshire.

"Mr. T. and his family were called to witness a degree of temporal distress, at which humanity recoils, and would gladly believe it to be imaginary. The

affecting facts, however, were too real, and deeply interested the feelings of this worthy minister. In his account of his own life, he takes a summary notice of this heavy calamity, under the date of 1799. 'Besides the distresses (before alluded to), I think I should mention the distress in which millions were awfully painful sharers this year. The harvest was thin, and later than I remember it to have been in my whole life. In our neighbourhood, corn was unhoused at the end of November. One man I saw reaping it on the 28th of that month, not half a mile from my own house. Though it was said there was plenty of corn in the land, yet oatmeal rose to fifty shillings a load, or twopence halfpenny a pound, before the end of October; and it was this dreadful price *doubled* some time after. This was a circumstance which had never before occurred in this part of the country, since the world began.' In the following year, he observes, 'I think it may be acceptable and useful to those who may read it, if I close this year with one instance from many, of the general distress of our neighbourhood, by the unparalleled price of corn, and the extreme scarcity of work, occasioned by the state of the nation at this time of unexampled calamity. The case is this: a family, of father and mother, and seven children, employed the whole night in spinning a pound of worsted yarn, that they might have something for breakfast. They spun it to twenty hanks, and, in the morning, carried it to the owner; when their wages procured them only *one pound of poor oatmeal and a farthing candle.* As this circumstance affected my mind more than any thing which I remember ever to have known among my contemporaries, I suppose it may affect others, and induce them to be more thankful.'

"'*Jan.* 7, 1801.—Since I wrote last, five have died within a mile of Queenshead, four of whom evidently died through want, and one of them, who is buried to-day, is starved to death in the plainest and strictest sense of the word. There is not one in a hundred who ever tastes bread made of oatmeal*, or any thing better

* Do we, *who daily feed to the full on bread, made of the finest of the wheat, cherish, as we ought,* feelings of gratitude *sympathy to our fellow-creatures?*—ED.

than meal made from peas and beans. Mothers fed their infants, under a year old, with pottage made of bean meal. The distress is inexpressible.'

"Mr. T. witnessed the affliction of his neighbours with deep sympathy. Unable, from the straitness of his own circumstances, rendered still straiter by the common distress, to relieve their wants, to any extent, from his own stores, he resolved to appeal to those who could. He wrote to several friends, in various parts of the nation, a particular detail of the calamities under which his neighbours were sinking. These letters produced a great sensation. Many hearts were opened cheerfully to contribute to the relief of the sufferers. These supplies came most seasonably; and the sincere satisfaction which this good man enjoyed, by being the instrument, in the hands of Providence, of soothing the sorrows of his distressed neighbours, was only equalled by his gratitude to those whose kindness had supplied him with the means. 'Good sir,' he says to one of his correspondents, 'accept my thanks for my neighbours and myself, and communicate them, when in your power, to those gentlemen, who united with you in the large, kind, and timely contribution. May the God of love and grace reward you all a hundred fold! May the gracious God remember it! and may the liberal contributors experience more joy and blessedness than the receivers do, if that be possible; and so prove that it is more blessed to give than to receive."

It will be agreeable to the humane reader, to learn that this depth of calamity was only temporary. The succeeding harvest was good, and trade revived a little, in consequence of the peace of Amiens. This removed, in a good measure, the intolerable burden from the poor. The change was striking, and the observant minister, who had sympathised so deeply in the sorrows of his neighbours, rejoiced as sincerely in their comfort. "The alteration," he observed, "in the countenances, looks and deportments, of many, fills me with strange pleasure. I say strange, for it was the first of the kind; so was the cause, and so was the effect. In all my life, there never has been such a scene of complicated misery, and, consequently, the deliverance from

it could not make so great a change. It did really convert many tempers, which had been sour and harsh, into sweet and mild. Every thing yet is very dear. Meal nearly forty shillings a load. This price we used to think intolerable; but now we are so much humbled, that we not only bear it, but rejoice in it. Permit me to repeat a conversation which I overheard last evening. I am sure it will be acceptable to Mr. B., that affectionate friend to our neighbourhood. One observed, 'What a difference there is in the looks and countenances of many around us now, from this time last year!—'Yes,' replied another, 'such a poor woman is twice as heavy now as she was last Christmas.'—'Yes,' added a third, 'and Sally, the maker of shirts, told me yesterday that she wanted sadly to work for herself, but cannot get time, there are so many poor folks bring their shirts to make.' This pleased me well, and I believe it will please you too: for though there are still many without shirts, and must be so for a long time, yet, blessed be God, there are many who were without, and now have them.'"

Pleasing Instance of Usefulness from a Religious Tract.

"A TRANSLATION of the tract, 'Serious Thoughts on Eternity,' found its way into the shop of a manufacturer of considerable influence and property in the South of France, in a town containing, without a single exception, a thoroughly Popish community. He took it up and read it; it alarmed him, and he read it again; he pondered much over it for some time, as it was the only book of the kind that had ever fallen in his way. In this tract were several references to the New Testament; this was a book he had never seen, and he longed to search further into a subject which now appeared to him of immense moment. He searched every store in town for such a book, and at last, in the shop of a bookseller, to whom a Protestant clergyman had sent a *few copies*, with the faint hope that they might

meet a purchaser, he discovered the volume he wanted. He read the tract again, and consulted all the passages in the New Testament referred to; he pondered what these things could mean; he was awakened to a serious concern for his immortal soul, and the New Testament became his constant study. At length he thought with himself,—are there none that are concerned about these truths? and he concluded, that the individual who had sent the New Testaments to the bookseller must surely feel their importance and value. He made the necessary inquiries, and wrote to a friend in the same town, requesting him to call upon the clergyman to say that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation the clergyman gladly availed himself, and commenced a correspondence which was not speedily terminated. His heart was touched by the influence of the Holy Spirit, and his mind gradually opened to a knowledge of divine things. He left the Romish communion, and is now a most useful and devoted servant of the Lord Jesus. A letter lately received, states, that he had sold at reduced prices, in the town where he resides, and the villages around, upwards of eleven hundred New Testaments, and also sold and distributed several thousands of religious tracts. He has been the means, likewise, it is added, of awakening the attention of several of his friends to a concern for their souls, and, amongst others, of two priests, who, although they have not left the Church of Rome, are now active in exhorting their parishioners to read the Scriptures. Thus, by the blessing of God, *one single tract* has been the means of circulating *upwards of eleven hundred New Testaments, several thousand tracts; also of the conversion of at least one individual, and the awakening*, and, it is to be hoped, the conversion also, *of two Romish priests.*"

NEW SERIES.

THE

CHRISTIAN CLEANER,

AND

Domestic Magazine.

No. 33. SEPTEMBER, 1826. VOL. III.

Help to the Practical Study of the Holy Scriptures.

ISAIAH CONCLUDED.

CHAP LIV. foretells the increase of the church, by the conversion of Jews and Gentiles, and its triumphant state in general. A beautiful emblem is given of the stability of God's covenant love and presence with his church to the end of time, in his faithfulness to his covenant with Noah; of which the rainbow is a token, or pledge, that the world should no more be destroyed by a flood, and that seasons should regularly revolve to the end of time:—many most encouraging promises occur here, suitable both to the church in general and to the experience of individual believers. The happy state of the church, when Jew and Gentile shall be united in it, are described almost in the same terms which St. John uses in speaking of its ultimate and yet more glorious triumph in heaven. Ver. 11, 12, with Rev. xxi. 18—21.

Ch. lv. to lvi. 8, should be connected. They display the fulness, freeness, excellence, and everlasting nature of the blessings of the gospel, and invite and exhort all who hear, to seize the precious opportunity of securing such blessings; encouraging the worst of sinners to repent and return to God, by the assurance that he will graciously receive, and abundantly pardon. 1—7. To remove every doubt which might arise at the mention of grace so astonishing, the prophet reminds us that God is as infinitely exalted in his thoughts of grace and

was only in her best moments, when she allowed herself to think calmly: the first time that temptation presented itself, she either complied with it, or murmured in her heart at the vigilance of those around her that prevented her doing so. She often staid when sent on an errand, or hung out of the chamber windows to talk to a servant opposite, or when allowed to go home, spent great part of the time in the society of those whom neither her father nor her mistress approved. When these things had occurred, she was sure to get into trouble with her mistress; for though perhaps the fact itself was not found out, the conversation had been such as unsettled her mind, and made her dissatisfied, negligent and pert. Mary and George had many uneasy thoughts about her, and often feared that Mrs. Stanley would part from her; and should she go into a situation where she was less carefully watched over, they dreaded to think of the consequences.

It is most likely that Mrs. Stanley would have been wearied out with her giddiness, but that she felt benevolently interested in her welfare, and even engaged, by her promise to her dying mother, to make some sacrifices in order to promote it: besides there was at times something so amiable and hopeful in Hannah, that both the good lady and her maid Rachel accustomed themselves to think of her rather as what she might be if her faults were cured, than as what she was while under their dominion.

Things went on in this manner for above two years. George had nearly completed his apprenticeship, and had uniformly maintained his character for fidelity, steadiness, and diligence. He was respected both by his master and the customers, with whom his civility, attention, and punctuality made him a general favourite. The root of George's excellencies was out of sight, and perhaps neither his master nor the customers troubled themselves to enquire after it:—it was religious principle. The early instructions of his good mother, under the divine blessing, made a deep and lasting impression on his mind, and produced in him a conscientious regard to whatever was right and honourable in conduct and behaviour. Thus religion silently recom-

mends itself, when (like the violet hid among the leaves and discovered only by its fragrance) it is found that the most faithful diligent servant, whom it is most to the master's interest to keep, indeed whom he must keep at any rate, is the religious servant. When George was bound apprentice, his good mother had wisely taken care to stipulate that he should not be required to work, or to carry home work on the sabbath; and at first he endured many sneers about it: but as his good qualities developed themselves, they commanded respect, and it seemed to be agreed by common consent, both among master and workfellows, that George Hunt was not the person to sneer at. Nor was this all: as he advanced in the knowledge of his business and the confidence of his master, so much was committed to his management, that he found it in his power altogether to set aside those breaches of the sabbath which before had been considered absolutely unavoidable. All work was finished and carried home in good time on a Saturday night: the customers were better pleased; the master, finding himself at leisure, was at length induced to commence a practice which he had too long neglected, that of attending public worship. The whole family assumed a different appearance: and all this was effected by the quiet influence of a religious apprentice; not a loud professor, but a steady and consistent "doer of the word."

George, it will readily be supposed, was the pride and comfort of his father—the beloved companion of his sister Mary—the friendly monitor of Thomas and Hannah—and the example held up for the imitation of the younger children.

As Thomas advanced in years, he became an increasing source of grief to his father and the more thinking part of the family in general. The impressions of his good mother's admonitions seemed entirely to have worn off; he was growing beyond the reach of direct authority on the part of his father, and the kindest remonstrances produced no effect, or one so feeble and transient that the next breeze of temptation entirely carried it away. His evenings were generally spent in the society of the giddy and profligate, and even on the sabbath he too often stole away from the family circle,

and from the house of God, to join the motley group at the village alehouse or skittle ground. Among his associates in these scenes, were the young people of those families whose acquaintance his departed mother had always forbidden, and which had been a snare to both his sisters,—the Jones's and Roberts's. "Evil communications," we know from infallible authority, "corrupt good manners," and they as certainly confirm ill ones: Thomas had long been giddy and headstrong, and mindless of good advice; but it was in the society of these vicious young persons that his heart became hardened in vice; that he learned to scoff at religion as well as to neglect it, and to practise artifice, and even fraud, in the pursuit of his guilty pleasures. This misconduct, though often ingeniously concealed, had repeatedly come under his master's notice, and he had at length been threatened with the loss of his indentures: but the earnest intercessions and excellent character of the family in general, procured for him a farther trial, and for awhile he went on rather better; but his reformation was only partial and constrained, and therefore not abiding: he did not relinquish his old associates, and therefore they were not long in again drawing him in to his old practices: and his family again stood in continual dread of the consequences.

About this time, Hannah, having in some degree worn down into the regular habits of her place, and advanced in the confidence of her mistress, was indulged with rather more liberty than her mistress had thought could be safely allowed her before. She was often permitted to spend an evening at home with her family, on which occasions, either her father or her brother George conducted her home punctually at the appointed hour. But under this indulgence danger crept in:—Hannah preferred the company of Thomas and his wild associates to that of the more sober inmates of her father's dwelling: Thomas walked home with her, and she was no longer as punctual as she had used to be. The good lady's auspicions were awakened by certain new attempts at finery in dress, and those of Rachel by levity of conversation, and acquaintance with the affairs of the neighbourhood, of such a kind as it was not likely she should acquire at home. Hannah's former

habits seemed to have returned with new force; she hankered to get abroad; staid when sent on an errand; slighted her work; and at length pettishly expressed to Rachel how irksome she felt the confinement of her situation. "Oh," said Rachel to herself, "this will never do: something is amiss here, I'm sure: I would not be a mischief-maker, but I must speak to my mistress about it;—'twill never do to let this poor motherless girl go on to her own ruin." Accordingly, very shortly afterwards, Hannah having leave to go home to tea, Rachel took the apportunity of speaking to her mistress; In the midst of their consultation, who should call in but Mary:—not having seen Hannah for a long time, she felt anxious lest she might have behaved ill, and deprived herself of the indulgence granted her heretofore. On comparing circumstances, it proved that for several times that Hannah had had liberty to go home, her family had seen nothing of her. Poor Mary was overwhelmed at the discovery, both from apprehension of the mischief into which her sister might have fallen, and the fear of her losing so good a place. She returned home with a heavy heart, and as her father was not come home from work, engaged her brother George to seek after the poor giddy wanderer. By enquiry among those who knew the movements of Thomas, it was soon traced that they were with a dancing party at a neighbouring village: thither George followed them, and with considerable difficulty prevailed on his sister to come away before the party broke up, and return immediately and submit herself to her mistress. Though Hannah's mind was set upon gaiety and folly, she had good sense and candour enough to know and feel that she had done wrong; that the restrictions laid upon her were salutary and needful, and those who enforced them her best friends: she therefore acknowledged her faults, promised amendment, and obtained her mistress's consent to try her once again, on the condition that she entirely renounced all connexion with the two families of Jones and Roberts. How long she might have persevered in her resolution, had health and strength and spirits continued, is very uncertain; but she was shortly after visited with

a severe rheumatic fever, which confined her to her bed many weeks in agonizing pain: at length she began slowly to recover, but it was more than two years before she became able to walk about, and even then her strength was so much reduced as to render her quite unfit for service. But her hours of solitude, and the conversation of her pious friends and excellent minister, had proved a great blessing to her, in leading her to reflect on the error of her ways, to recollect the admonitions which she had so long slighted, and to seek an interest in that great salvation which she had so lightly esteemed. Her Bible now became a treasure, and prayer a delight; and she longed for ability to go abroad, not that she might join the society of the foolish and the gay, but that she might go to the house of God with the multitude that keep holyday.

When Thomas saw his favourite sister Hannah stretched on the bed of affliction and pain, it recalled to his mind the impressions he had felt on seeing his mother in similar circumstances;—he wept much, and bewailed his folly, and resolved (as he expressed it) to turn over a new leaf, and that nothing should hinder him. But these resolutions made in his own strength melted away like snow before the sun. The first time an evil companion enticed, he feebly resisted; the second time he complied, though with some compunction; and the third he followed without hesitation. About a year before his apprenticeship expired he was drawn in to marry Betsey Jones, for whom he had no real regard, and then, feeling that he had taken a wrong step, and fearing the consequences with his master and his father, he absconded, and enlisted himself as a soldier. The news of this rash step was accidentally conveyed to his family, for he had given them no intimation of it: his father immediately followed the regiment in the hope of rescuing his misguided child; but before he could arrive at the sea-port to which he was directed, they had embarked for the continent, and all he could do was to ascertain the regiment and company to which his son belonged, in order to keeping up a communication with him by letter. The next chapter will give some account of the hardships he suffered, as also of what took place in the family during his absence.

Catechism on the Duties of Servants.

(Continued from p. 186.)

THE LADY'S MAID.

Q. What are the duties of a lady's maid?

A. To perform every personal service for her lady; to take charge of her wardrobe and apartment; and to see that the laundress and housemaid properly discharge their business as far as it may be connected with these particulars.

Q. What particular qualifications are required for this department of service?

A. As the lady's maid is, in a high degree, a confidential servant, and has valuable property committed to her care, as well as, perhaps, important secrets coming within her knowledge, a high principle of integrity is the first and most indispensable requisite. Her natural disposition should be active, obliging, and gentle:—her education and habits superior to those of females in the lower departments of service, and as far as possible removed from vulgarity:—her clothing should be good of its kind, neat, and suitable to her station; she must neither disgrace her mistress by a shabby appearance, nor offend her by attempting to equal her in fashion and finery:—she must have a thorough control over her tongue, for in no department is a disposition to impertinence, or to idle gossiping, or petty scandal, more offensive and injurious than in that of a lady's maid.

Q. How far ought her education to extend?

A. Certainly to a thorough knowledge of her own language, and a capacity to read, speak, and write it with propriety. If she have also a knowledge of French it may be advantageous, especially if called to travel. She must be ready in accounts; a good plain and ornamental needlewoman, and have some knowledge of dress-making, millinery, and hair-dressing.*

* Perhaps this situation is best filled by young persons who have been educated with a view to a higher line of life, but whom the vicissitudes of trade have driven to seek their own subsistence, and who are not sufficiently educated to engage in the work of tuition.

Q. In what will her personal services consist?

A. She will be required to wait upon her lady, and assist her in dressing and undressing; her services will be best regulated by a due regard to health, comfort, and personal appearance.

Q. In what way will this regard manifest itself?

A. In the promptitude and regularity of her attentions; in her care to have everything required, close at hand at the proper time:—as, for example, dressing room fire, warm and cold water, night and day clothes, combs and brushes, linen well aired, shoes to exchange in case of coming in damp, &c., and in her nimble and tasteful manner of disposing her lady's dress and ornaments. Her personal attendance will also be required, in case of illness, to administer medicine, and perform many other little services, which, if she be a trusty and attached servant, will be much more acceptable at her hands than at those of a stranger.

Q. In what will her charge of the wardrobe consist?

A. She will be required to see that everything is safe, nothing missing; and that everything is where it may be immediately found when wanted. For this purpose she should (1.) Keep an inventory of everything committed to her care, and frequently compare it to see that all is right; and (2.) Assign to each its proper place, into which it should be put as soon as done with. She should also carefully inspect every article of dress when taken off, that if they have sustained any injury, or acquired spots or stains, they may be immediately cleaned and repaired. It will next be her care to give out and receive linen from the wash, counting the articles, and seeing that everything is mended, or made up as may be required, ready for use. It will also be her business to make and alter dresses, millinery, according to her lady's directions, or her own taste.

Q. What will she have to do with the care of the apartment?

A. To remove from the toilet all trinkets, combs, brushes, &c. &c. every time that her lady goes up to dress; also to put away dresses, &c. before the housemaid comes in to sweep or dust the room. To see

that this is regularly and properly done, the windows properly shut and fastened, the fire lit in proper time, and the bed linen properly aired.

Q. Is there any other service required of her?

A. She is to consider herself in general at the disposal of her lady in any way (not menial) that may conduce to her comfort. Her usual employment, when not attending her lady, will be needle-work, and perhaps the getting up of fine linen, gauze, lace, silk stockings, &c. She will also probably be required, especially if her lady be elderly or in ill health, to sit with her and read to her.

Q. Have you any further directions to give?

A. To repeat the injunction that whatever passes in the bed-chamber or dressing room, may never be repeated in the servants' hall; and to hint to a well-disposed young woman filling this situation, that if employed in reading aloud, and the choice is left to herself, she has an opportunity put into her hands of presenting that to her mistress's attention which may both improve her mind, and promote her immortal interest and happiness.

Inscription

On a Monumental Pedestal at Amwell, Herts, (the Spring-head of the New River, by which London is supplied with water,) to the Memory of Sir Hugh Middleton,* the projector of that noble design.

AMWELL! perpetual be thy stream,
Nor e'er thy springs be less,
Which thousands drink, who never dream
Whence flows the boon they bless.

Too often thus, ungrateful man
Blind and unconscious lives,
Enjoys kind Heaven's indulgent plan,
Nor thinks of Him who gives.

* Vol. ii. p. 67.

The Beautiful Moth.

A LITTLE girl writing to her mother last week, said, "I have sent you a beautiful moth to look at." In the parcel was found a small white paper packet, very carefully done up, and on the outside the words were repeated—"a beautiful moth for mother to look at." The mother opened it with equal care, but, instead of the brilliant colours and rich plumage which the child no doubt expected would excite her mother's admiration, as they had done her own, nothing presented itself but a mass of dingy dust, and some brown tattered fragments, which, on a closer inspection, might be concluded to have been wings and legs of an insect; every vestige of beauty was gone, and it required the testimony of general observation to believe that, in this particular instance, any had ever existed.

The circumstance, though trifling in itself, served forcibly to illustrate those affecting and humbling comparisons of Scripture; "When thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume *like a moth;* surely every man is vanity!" Ps. xxxix. 11. "Mortal man,—them that dwell in houses of clay, whose foundation is in the dust, which are *crushed before the moth.*" Job iv. 17, 19.

Was this heap of dust, were these tattered fragments, a few hours ago sporting in life and activity? Was this a creature capable of enjoying happiness, and of exciting admiration? Did it expand its wings and display its beauties in the noontide beam, until arrested and crushed by the grasp of the eager child? or did it flutter around the evening taper, and rush at length on its own tempting destruction? Ah, how like man in every particular! How gay and jocund is man in the season of youth, health, and beauty, while the sun of prosperity shines upon him! how apt to indulge feelings of vanity and self-gratulation, to practise display and court admiration on account of personal attractions or acquired possessions. But the storm of adversity assails him—the rebukes of God's providence visit him—he is crushed by poverty, disease, accident, loss of friends, or loss

of reputation, and his beauty is consumed like a moth! Where are his former pride and gaiety? How crest-fallen and dispirited is now his appearance! sadness has succeeded to mirth, and gloom has taken place of frivolity. Perhaps, enticed by the sparkling snares of vice and pleasure, he has sported with the flame and met his ruin: "His own iniquities take the wicked himself, and he is holden with the cord of his sins; he dies without instruction, and in the greatness of his folly he goes astray." *His* beauty indeed consumes away like the moth, and gives place to deformity and disgrace.—But man at his *best* estate is altogether vanity. Youth and beauty, and all other outward distinctions, may be combined with every mental, moral, and spiritual excellency; yet these do not render them permanent or secure against the depredations of affliction, or the stroke of death. Sickness may soon impair the frame, and change the countenance, render pallid the blooming cheek and ruddy lip, and dim the sprightly eye; pain may wear down the lively smile, and death will soon render all that is mortal the very reverse of beautiful and inviting.

But while it excites our sympathy and sorrow to see a lovely and interesting youth thus crushed before the moth, it also affords us lessons of solid instruction.

1. Oh what a poor thing is beauty, and what folly to have the heart set upon, or the pride excited by, that which will so certainly, and may so quickly, thus consume away!

2. We are led to reflect on the cause of this desolation—it is sin. "When thou with rebukes dost correct man *for iniquity*," it is then that his beauty is made to consume away like a moth. It is not by nature, but by sin, that man has become the heir of corruption; "death passes upon all men, for that all have sinned." What cause have we for humiliation on account of sin, and for hatred against sin! But,

3. It is an unspeakable mercy to know that the calamity is not hopeless or remediless. Though death is introduced into the world by sin, life and immortality are brought to light by the gospel. Beauty, wealth, honour, favour, are transient, and will soon be scattered like the feathered dust from the wings of the moth;

but goodness and piety are imperishable, and shall exist in unfading lustre in a brighter world.

Here the resemblance ceases. The moth once crushed was instantly deprived of sensible existence; and the atoms of dust to which it is now reduced will soon be scattered to the winds, and in no respect differ from those with which they mingle; it is destined to no new sphere of being. Not so man: when death crushes his mortal frame, and spoils it of all its beauty, his deathless spirit issues forth unimpaired, and continues to exist in uninterrupted and unwearied activity. Nor shall even the frail body, consigned for awhile to dust and corruption, always lie in that degraded state. The scattered particles will be again collected, and re-united to that vital principle from which they have been so long separated; and freed from every vestige of frailty and corruption, and endued with new and extended powers of activity and enjoyment, become again its habitation to all eternity.

"I know that my Redeemer liveth; and though after my skin worms destroy this body, yet in my flesh I shall see God," Job xix. 25, 26. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himself," Phil. iii. 20, 21.

Affecting Death of a Female in consequence of a Mistake in Medicine.

We have repeatedly had occasion to enforce on our readers the utmost caution in procuring, depositing, and administering medicine, but never was the necessity of such cautions more affectingly displayed than in the following melancholy instance, just recorded in the public papers. Mrs. —— the wife of a livery-stable keeper in Mount Street, Grosvenor Square, and mother of a fine family of eight children, had been somewhat indisposed, and had a draught sent from the medical attendant of the family, on the label of which was written—

"This draught to be taken immediately, Mrs. ——." The draught was taken, and the phial left below stairs with the label on it. A few days afterwards Mr. —— applied to a farrier in the neighbourhood for some medicine, to use as an outward application for one of his horses; and, by some most lamentable accident or carelessness, the above phial was taken to fetch this medicine, the label still remaining on. The person who brought it gave it to a man in the stable, without mentioning where it came from, or what it was for. The man, reading the label, carried it in doors; it was given to a daughter of the family, who carried it up, and intreated her mother to take it, according to the directions, assuring her it would do her good. The unfortunate woman remonstrated against taking any more medicine, saying she was quite well now. However, her daughter urged her; she swallowed it, instantly fell into dreadful agonies, and in a few moments expired! plunging an affectionate family into the deepest distress, and the whole neighbourhood in consternation; especially those who had, though most unintentionally, been in any way accessory to the melancholy catastrophe.

The cautions we would take occasion to re-impress on the minds of our readers, especially those engaged in attending on the sick, are

1. When medicine is sent in from a doctor, let the label be carefully read each time of administering it; nor let the label be torn off, until the bottle is quite empty.

2. If a packet of draughts is sent, let that which has the label be reserved to the last.

3. When the bottles are quite emptied, let the labels be torn off and destroyed; lest by their remaining on, and any thing else being put into the phials, a similar mistake should occur to that above related.

Death of two Children in consequence of an overdose of opiate Medicine.

A POOR woman, having twins a few weeks old, applied at a petty shop for a *pennyworth* of *something* to

quiet the children, and ease their cough. The shop-keeper poured into her tea-cup, out of two bottles, *without measuring*, and told her to give a tea-spoonful; she did so, and the infants presently became drowsy, chilly, and dropped asleep—to wake no more!—On this observe,

1. When medicines are wanted they should be got of an apothecary or respectable druggist, never at a little general shop.

2. Let a person who knows no better than to ask for a *pennyworth* (which is no regular quantity at all) of *something*, (which may be anything,) be assured that they do not know enough to administer *any* medicine of their own accord, or at the suggestion of a shop-keeper, who perhaps knows no better. Their safest course is to apply to a dispensary, or benevolent medical gentleman, where in general the poor may get advice gratis.

The well-meant Endeavour succeeded.

John Taylor was a pious young man, by trade a wool-comber, and for some years was obliged to pursue his employment in shops along with others of the same occupation, whose characters were very dissolute. It required considerable circumspection and prudence so to conduct himself in such circumstances as not to degrade his Christian character; and it is pleasing to have evidence, that through the assistance of divine grace, he was enabled to adorn his profession. His fellow-workmen recollect with pleasure and gratitude what efforts he made to improve and instruct them, and the happy effects that followed.

On one occasion it was proposed that each of the shop-mates should tell a tale for the amusement of the rest. The proposer probably hoped to have drawn John into a difficulty. He, however, without hesitation seconded the proposal, and agreed to take his turn. When the rest had finished their narratives, he related the history of Joseph and his brethren from the Old Testament, with such simplicity, ease, and effect, as arrested the attention, and interested the feelings of his comrades.

They were all so entertained by this affecting story, that they soon united in desiring to repeat another.

With successive requests of this nature he cheerfully complied, and the pages of revelation became the objects of curiosity and interest to several who had till then neglected their contents. Nor were there wanting instances in which the effects were of a more important nature. One of his shopmates thus expressed himself: "I shall have occasion to bless God for ever, that John Tayler came to work at our shop; for his Christian behaviour in general, and the useful instructions which he gave us, have been blest, I hope, to my everlasting benefit." Another of his shopmates was a very abandoned young man, who often abused him on account of his religion, and once even cursed him to his face. About ten years afterwards he died of a decline. "Some time before his death," says Mr. T. "he sent for me to confess the wickedness of his conduct towards me, and to beg my pardon. His mind was really turned from his sin, and enjoyed much encouragement. He was then able to sit up, and talked quite sensibly. I was beyond measure pleased; I assured him of my hearty forgiveness, and prayed and conversed with him as well as I could. He died in less than a fortnight, and I hope he met his Saviour to his everlasting joy.

Christian servants and workmen, who read of this example—"Go and do likewise." Follow not a multitude to do evil, but dare to be singular in goodness. Let all your deportment be consistent with the religion you profess; and as you have opportunity, with humility and meekness, drop a word among those with whom you labour. It may at the time excite a sneer or a scoff;—yet who can tell? under the Divine blessing, it may afterwards prove like seed cast upon the waters, appearing and bearing fruit after many days.

Practical Hints.

TO CURE BEER THAT IS PRICKED OR SHARP.

The heat and dryness of the weather has brought much beer into this state; the following method has

been found very successful in recovering it. For a 20-gallon cask of beer, take one pound of honey, and one pound of whitening; roll the whitening to a fine powder, mix it with the honey, and a small quantity of beer to a smooth stiff paste; put it in at the bung-hole, and leave it open a few hours till the fermentation, which it will occasion, has subsided.

If the beer is very sharp, the fermentation will be proportionably great, and there may be some danger of its working over. In that case it will be better to have the barrel ready tapped, and draw off what may be required, which may be put in again when the effervescence is over.

TO CURE ROPY BEER.

A THUNDER storm will sometimes cause excellent beer to turn ropy; that is, to have an oily glutinous appearance, and a very unpleasant slimy feel in the mouth. We have just been informed of the following simple remedies; the first by a friend who has this summer proved its efficacy, the other from the Footman's Directory.

1. Get a bunch of hyssop, and drop in at the bung-hole.

2. In a little of the beer mix the proportion of a spoonful (a table-spoon we suppose) of flour of mustard, and pour it in at the bung-hole. It will be fit for use the next day.

Society for the Encouragement of Servants.

WE have much pleasure in presenting our readers with the following encouraging testimonies to the merits of good and faithful servants. It is extracted from the Thirteenth Annual Report of the London Society kindly communicated to us. The extracts are all so interesting that we cannot select, but must present them entire; and we most heartily wish that the number were abundantly multiplied, of servants as deserving, and of employers as willing to acknowledge and to reward their merits. Most happy should we be if our humble little

publication should extend the knowledge and increase the interest in a society calculated and designed to promote these objects.

EXTRACTS OF LETTERS FROM SUBSCRIBERS RECOMMENDING THEIR NOMINATED SERVANTS TO REWARDS.

"Mrs. —— has very great pleasure in again recommending to your excellent Institution ——, whose exemplary performance of her moral and religious duties, render her worthy of your notice. She is an example worthy of imitation for any young person in service."

"I have great pleasure in sending my excellent servant ——. ..... From her uniform good conduct she is respected by the whole family. She has lately been extremely ill, but she has evinced so much gratitude and patience, that it has endeared her to us greatly."

"Respecting this young woman ——, Mrs. —— would just observe, that, when first she entered her service, Mrs. —— had no expectation of continuing her, from her apparent incompetency to the situation; but only from her *endeavouring to do her best*, and at all times evincing a disposition to oblige, and a willingness to make herself *useful*. Mrs. —— now with much pleasure recommends her to the Society."

"—— after continuing many years in our family, deservedly occupies a considerable place in our esteem. She is, I believe, attached to us, and has the interest of her employers at heart; and her distinguished excellence is her affectionate and unwearied assiduity in the love of our children."

"The bearer —— has lived with me nearly FORTY years, which must be a better recommendation than any thing I can say on her behalf."

"The bearer hereof —— has been in my service many years, and has had the charge of my family from their infancy. She has conducted herself so much to my satisfaction by her ability and attention, and by the *excellent example she has set* to the other servants, that I have great pleasure in recommending her, in the *strongest manner*, to your attention."

"I have again the satisfaction of recommending ——. Her conduct has given reason to believe she is governed by Christian principle, and she increasingly deserves our affectionate approval."

"—— continues to conduct herself completely to our satisfaction.—She bakes our bread, brews our beer, and, with an assistant, washes for our family, which is large. I trust she is also the servant of God; and therefore I have no fears as to her serving us faithfully. In my judgment she richly deserves the encouragement your Society so judiciously affords."

"The satisfaction in the conduct of ——, expressed by me on former occasions, *continued* to increase up to the time of her quitting my service. I am happy to say, that the matrimonial connexion she has formed met with my *entire* approbation; although I could not but greatly regret the loss of her truly valuable services."

"—— has much pleasure in again bearing testimony to the satisfactory conduct of her servant ——; during the past year she has never omitted attending divine service once on the Sabbath, excepting on one occasion, which was a matter of necessity."

"I write on behalf of —— who has lived many years in our service, discharging her duty with the strictest fidelity. In a painful illness of duration, she acted the part of an *affectionate and devoted friend*, both by day and by night. She is deserving of the best recompense the Society has to bestow."

"I have the pleasure to state that —— still continues in my service, and that it is her unremitting endeavour to render herself useful in the family; and by every exertion in her power to prove herself deserving of the encouragement held out by your excellent Society."

"I feel much pleasure in being able to recommend my servant —— for a reward from your useful Society. She has conducted herself greatly to my satisfaction during the past year; behaving also in a truly praiseworthy manner towards an aged mother, to whom she devotes much of her yearly wages. *I am fully convinced, that your Institution has been the means of promoting much that is good in families, and she herself*

looks forward to the day of receiving her reward with peculiar delight and pleasure."

"I have much pleasure in sending —— to the Committee. I have it in my power to say, that I believe her to be faithful in her service; and it gives me comfort to add, that I have good reason to think her heart is really impressed with stronger motives for well-doing, than any thing this world can give her."

"I have the pleasure of stating that —— is still in my service, and conducts herself to my satisfaction; and I hope the reward given by your Society will afford her as much gratification to receive, as it does me to recommend her: it being one of the *greatest* human delights to increase *as far as we can the happiness of others.*"

"—— is still in my service, and she gives me every possible satisfaction. She is to me a most trustworthy and valuable servant, strictly *obeying* me in all things with humility; and I really think not with *eye-service*, but as doing the will of God from the heart, with good will doing service, as to the Lord, as well as to her fellow creatures."

"With much satisfaction I recommend —— in every respect as deserving the reward given by your excellent Society. She has conducted herself as a strictly conscientious servant, and I have every reason to believe, that her good conduct proceeded from love to her Saviour and to his example, the right principles of duty in our several stations. I believe she reads the Bible daily, is very attentive during family reading and prayer, and has regularly attended public worship once, and very frequently twice, every Sunday, and I am persuaded it is her delight to enjoy that privilege."

"Mrs. —— has particular pleasure in *rewarding, through the medium of your society,* —— who has for many years faithfully discharged her duty as a nurse to the younger children. Neither does she forget her duty to her aged parent, to whom she annually remits a considerable portion of her wages —— she is truly deserving of your encouragement."

"Were it not for the encouragement of other servants, I should think it unnecessary to say a seventh time any thing in favour of ——, more than that she still conducts herself to our satisfaction—but in the last year, she has given us such a proof of her value, that we can never say too much in her praise. She so entirely devoted herself for several months to a dear departed child, that no words can express our gratitude to her for her attentions during that trying time. I would not mention these particulars, only as an encouragement to those who kindly devote their time to so valuable a Society, and likewise for the excitement of those servants who are benefited by it."

"The bearer of this has lived with us nearly three years, and I had almost said is worth 'her weight in gold,'—an excellent girl, brought up in our free school, very modest and attentive, attends the Lord's table, and appears serious at church as well as at family devotion."

"It affords me great satisfaction to recommend —— —— again to your notice, as fully entitled to her reward. Her fidelity I have reason to believe proceeds from higher motives than worldly ones; and for her attention to my children she merits my thanks."

"It is with increased satisfaction that I again recommend to your notice our very useful and faithful domestic. Since she entered our service, she has conducted herself so, as not only to ensure our approbation but esteem. Nor has she been wanting in duty towards an afflicted mother."

"Your annual summons affords all in our family pleasure, nor will our valued servant —— have more gratification in *receiving* the reward, than we have in bearing our testimony to her *deserving* of it. We continue, I trust, to have an increasing estimate of our relative mercies; she, I believe, in the enjoyment of her situation, and we, in the comfort of a good servant: but above all, each is, I hope, looking forward to that state where no change can be contemplated, but where real Christians, high and low, will be all happy in Christ Jesus."

NEW SERIES.

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Help to the Practical Study of the Holy Scriptures.

JEREMIAH AND LAMENTATIONS.

JEREMIAH was a priest dwelling at Anathoth, in the land of Benjamin. He was called to the prophetic office very young; on account of his youth and incapacity he modestly shrank from the honour assigned him, but his difficulties were overruled by the divine authority and promise of assistance. He therefore set himself to discharge the duties of his function, and did so with great zeal and faithfulness for about forty-two years, under very unfavourable circumstances.

He began to prophesy about seventy years after the death of Isaiah, and in the thirteenth of the reign of Josiah. The people of the Jews were almost wholly given up to idolatry and wickedness; and though, through the influence of that good young king, a short revival of religion and reformation of manners took place, the people were in general hypocritical, and soon relapsed into their former crimes, and became ripe for the judgments of heaven. Jeremiah predicted these judgments, and lived to witness their infliction. He was a man of remarkably quick and tender feelings; the persecution and ill usage he endured from his countrymen on account of his faithful reproofs, deeply wounded his spirit, and sometimes drew forth from him unguarded expressions; but in general the bitterness of his soul seemed to be chiefly excited by the sins and miseries of his countrymen, which he

pathetically bewailed. He was a man of unblemished piety and conscientious integrity; a warm lover of his country, and having his heart set upon the ordinances and interests of religion. So affectionately was he attached to his countrymen, that he chose rather to abide with them, and undergo all hardships in their company, than separately to enjoy a state of ease and plenty, which the favour of the king of Babylon would have secured to him.

A slight sketch of the history of Judah, during the period, will lead to a better understanding of Jeremiah's predictions and writings.

Josiah was early taken away from a nation so unworthy of such a sovereign. His two sons, who reigned in succession after him, were as remarkable for vice as their father had been for piety and goodness. The first, Shallum, or Jehoahaz, after a reign of three months, was carried captive into Egypt, where he died. His brother, Jehoiakim, was allowed to succeed him, on condition of paying a large sum of money to the king of Egypt. After about three years, the king of Babylon made a descent on Judea, took Jerusalem, carried away a number of captives, (chiefly of the most noble families,) together with a great part of the sacred vessels of the temple, and compelled the king to swear fealty to him, and promise a yearly tribute. After the first three years this tribute was withheld, and the king of Babylon sent forces, joined by the Syrians and Ammonites, who for several years harrassed the country, and carried away spoils and captives. In one of these skirmishes Jehoiakim was taken prisoner, and closely confined in order to be sent to Babylon, but in the mean time he died without the city, and his body, after having been treated with much ignominy, was cast into the fields without the honour of a burial,—exactly according with Jeremiah's prophecy. His son Jeconiah succeeded him, and followed his vicious example. After reigning only three months, Nebuchadnezzar, who had come to Jerusalem in person, carried him captive to Babylon, with almost all the people of any note in the country, and the remaining gold and silver vessels in the temple. Zedekiah, the uncle of this king, was

permitted to succeed him, on swearing allegiance and becoming tributary to the king of Babylon. But relying on the assistance of the king of Egypt, he revolted soon after, and drew on himself and his country the full vengeance of the king of Babylon. Gedaliah was then left governor, who was treacherously slain by some of the royal family. The remnant of Israel, contrary to the advice of Jeremiah, (who assured them of safety in Judea, and destruction in Egypt,) determined to retreat into Egypt; thither he accompanied them, and continued warmly to remonstrate against their idolatry and evil practices, and to warn them of the consequences that would follow. It is generally supposed that his zeal and fidelity so enraged his countrymen, that they stoned him to death at Tahpanhes in Egypt. Soon after the taking of Jerusalem, and carrying away the Jews into captivity, Nebuchadnezzar brought upon the Tyrians, Moabites, Ammonites, Edomites, Philistines, and other nations, the destruction foretold by the prophets of God. He also ravaged Egypt, and either killed or enslaved all the Jews that had fled there for refuge. Thus things stood with respect to the Jews, until, at the very time foretold by Isaiah and the other prophets, the Babylonian monarchy was overthrown, and the Jews restored to their liberty and country by Cyrus.

The prophecies of Jeremiah chiefly relate to the idolatrous apostasy and abominable wickedness of the people of Judah, and the severe judgments which God was preparing to bring upon them. The forty-fifth chapter relates personally to Baruch, the disciple of Jeremiah, and the six following chapters to the fate of several heathen nations: there are also some historical facts interspersed, and some occasional intimations of future restoration and deliverance; also of the coming of the Messiah.

There are four distinct collections of Jeremiah's prophecies, which are not placed in our Bibles in the order in which they were delivered. It is supposed that the first twelve chapters were delivered in the reign of Josiah. In that of Jehoiakim, xiii—xx. from ver. 11—14 of xxi., xxii. xxiii. xxv. xxvi. xxxv. xxxvi.

xlv—xlix. ver. 33. In the reign of Zedekiah, chapters xxi. 1—10. xxiv. xxvii—xxxiv. xxxvii. xxxix. xlix. ver. 34—39. l. li. When Gedaliah was governor, xl—xliv. Chap. lii. is supposed to have been added by Ezra after the captivity, to shew the correspondence between prophecy and event, and also by way of introduction to the Lamentations.

The above will furnish a general key to Jeremiah's writings. Many highly instructive passages demand particular notice from the serious reader of the Scriptures, but the style, being much less figurative than that of some other of the prophets, does not require so much explanation.

The vision of the rod of the almond tree, (chap. i.) signified the nearness, and the seething pot the severity, of the divine judgments. The nations who were to inflict those judgments lay to the north of Judea.

Chap. ii. is an affecting expostulation of God with his ancient people for their ingratitude and guilt. Alas! we too much resemble them. *All* who prefer sin to holiness, and the pleasures of the world to the favour and friendship of God, are as foolish, and will find themselves as miserably disappointed, as those who should forsake a living and abundant fountain, and with vast labour hew out a cistern, which at best could only hold a small quantity of standing water, and being broken, can hold no water at all, (ii. 13.) The latter part of the chapter alludes to the idolatry of the Jews under the figure of a breach of the marriage covenant.

Chap. iii. continues the figure, yet abounds with exhortations to repentance, and promises of mercy and pardon, notwithstanding every aggravation of guilt. The same strain is continued throughout the first section of the prophecy; from the whole of it we learn, (1.) That sin is the cause of calamity both to individuals and nations, ver. 9, 25—29. (2.) That God takes notice of all our sins, of our unthankfulness for his mercies, and neglect of the opportunities he affords us to repent and return, v. 23, 24. vi. 17. vii. 13, 14, 23, 24, &c. (3.) That notwithstanding all our sins, we have encouragement to return to God, iii. 22. iv. 14. (4.) That *the sins of the* people are a great source of grief to

their godly ministers. The whole section is most affectingly interspersed with expressions of grief for the miseries which the prophet was commissioned to denounce, but which the people brought upon themselves. (5.) That under every calamity, whether personal, domestic, or national, God has always been a refuge for his people, ready to hear their prayer, and to permit them to plead with him. Jeremiah, having been informed by divine revelation of the conspiracy of the men of Anathoth against his life, prayed against them, and was authorised to foretell their utter destruction, xi. 18—23; emboldened by the success of his prayers, he expostulated with God concerning the prosperity of the wicked, xii. 1—6. The Divine Being was pleased to answer the prophet's expostulation, (7—13.) and to promise the future restoration and conversion of his people, with a declaration that the unbelieving would utterly perish, 14—17. This change of speakers requires attention in order to understanding the sentiments uttered.

Chap. xiii. commences the prophecies delivered in the reign of Jehoiakim. The symbol of a linen girdle left to rot, signified the manner in which the glory of the Jewish nation should be marred during their long captivity. The scene being near the Euphrates, denoted that Chaldea, which that river waters, would be the scene of the judgments threatened; the incorrigible wickedness of Judea is still assigned as the cause of these calamities.

Chap. xiv. predicts a severe famine, the effects of which are described in a most pathetic manner, 1—6. The prophet then, in the people's name, makes confession of sin, and supplicates for pardon, 7—9. But God, who reads all hearts, and saw that the people in general were impenitent, declared his determination to punish, 10—12. The prophet still weeps over their miseries.

Chap. xv. The Lord declares, that had even Moses and Samuel (whose prayers had been so prevalent) interceded on behalf of this wicked people, their prayers should not have prevailed. The prayers of the righteous on our behalf should be esteemed a great privilege,

and it is an awful thing by sin to shut ourselves out from the blessings they supplicate, and even to expose ourselves to the curse. There is One who makes intercession for the transgressors, and whom the Father heareth always—let us implore Him to bless us in turning us away from our iniquities. Jeremiah, on receiving the most awful communications from God to his people, complained of his own hard fate in being the bearer of such unwelcome messages, 10; for which he was reproved, 11—14. He appealed to God for his sincerity, and implored pardon, (11—14,) on which he received new promises of protection in the discharge of his duty.

Chap. xvi. The prophets, in their personal and domestic circumstances, were often made signs to the people. Thus Jeremiah was forbidden to marry or feast, or to bear any share in those little joys or sorrows of individuals and families, which should so soon be swallowed up and forgotten in public calamities. A future restoration is intimated, (14, 15,) and the conversion of the Gentiles foretold, 19—21.

Chap. xvii. is a particularly instructive chapter. The happiness of the man that trusts in God is beautifully contrasted with the opposite character, 5—8, 12—14. The wickedness of man's heart is strikingly set forth, 9, 10. The vanity of riches, which often disappoint the owners, is finely compared to a bird hatching the eggs of another species, which will soon forsake her, 11. Ver. 19—27, is a distinct and remarkable prophecy, relating to the due observance of the sabbath, which the prophet was commanded to proclaim aloud at the gates of Jerusalem, as a matter concerning the conduct of each individual, and the interests of the whole nation. The case is still the same;—the blessing or the curse of God is remarkably seen to rest with families and communities in proportion to their observance or abuse of his sacred day.

Chap. xviii. shews, under the type of a potter, God's absolute sovereignty over nations and kingdoms; yet, in immediate connexion with this, the prophet directs the Jews to avert their impending ruin by repentance and turning to God. Never let us for a moment sup-

pose, that the divine sovereignty or the divine decrees have any tendency either to drive to despair, to encourage in presumption, or to sanction indolence. We are commanded to repent, believe, and obey; it is our duty to obey these commands, and doing so, we prove in the most convincing manner, that no decree of God exists against our holiness or our happiness.

Catechism on the Duties of Servants.

(Continued from p. 205.)

LAUNDRESS.

Q. What have you to say about the laundress?

A. She ought to be strong, active, cleanly, and frugal: an early riser, and a good contriver. Her work is of a laborious kind, and its being well performed greatly depends on her activity and good management.

Q. How must she proceed in her business?

A. When washing is to be performed, let every thing be got ready the day before. The copper filled with soft water; the tubs (which were well scrubbed and dried before putting away) well dusted and rinsed; the line tied up; and the linen sorted.

Q. What do you mean by sorting the linen?

A. Dividing it into separate allotments of articles, according as they are fit to be washed together. For example, muslins and fine table linen, body linen, sheets, coloured things, flannels, kitchen towels, should all be washed separately from each other.

Q. Do you give any particular rules for washing?

A. Be sure to have good water and plenty of it: if you have not rain or river water, it must be made soft with the lees of soap or wood ashes, pearl ash, or soda; but observe, water so mixed will not do either for flannels or coloured things: it thickens flannels, and discharges colour.

Q. How then are these articles to be managed?

A. If you have but a little rain water, it should be secured for them; the suds that have washed flannels, if not too dirty, are the very best that can be used for

washing coloured things the first time: the flannels must then be rinsed in clear warm soft water, and hung out immediately without wringing. This water will do to second the coloured things. Let them be taken quickly from one water to the other, and not suffered to lie together damp, or they will dry streaky.

When sufficiently washed, rinse them twice in plenty of spring water, and hang up immediately without wringing. Gowns should be pinned up by the shoulders rather than the tail, or the body lining becomes discoloured.

Greasy spots may be taken out of all kinds of woollen cloths, blankets, scarlet cloaks, or table baizes, without injury to the colour, by washing then with gall instead of soap. A pint, mixed up in a good sized tub of warm soft water, will be sufficient for several articles. It will lather in the same manner as soap. To take off the smell of the gall, the things must be several times rinsed in water; when dry, they should be mangled and suffered to remain in the mangle all night: they will then appear as good as new.

Iron moulds or ink spots may be removed from linen by holding it on the cover of a tankard or metal tea pot of boiling water, and wetting it with the juice of sorel and salt, or with salts of lemon; then washed in ley.

Mildew may be removed by rubbing well with soap, then with fine chalk scraped; spread it on the grass, as it dries, wet it a little, and repeat the soap and chalk if required: it will generally come out with twice doing.

Q. How are the white things to be washed?

A. Let all be carefully examined; then rub in soap to such parts as most require it; as the collars and wristbands of shirts. In this part of the operation, be careful that the water is not too hot, or it will set the dirt. Afterwards let all be twice well washed in plenty of clear warm lather, shaking each article separately, and examining that every spot and stain is removed. Then boil them, taking care not to put too many in the copper at once. A small quantity of soft soap, thrown into the boil, gives a good colour to the linen. Well wash out of the boil; (no more soap will be required,) then rinse in plenty of spring water.

Q. Is not blue used in rinsing?

A. Yes; the rinsing water should be made moderately blue by means of stone blue, tied in a flannel bag and squeezed in.

Q. How do you manage the starching? and, first, the making of starch?

A. With *cold* water very gradually moisten a tablespoonful of starch; when quite smooth stir it into a pint of *boiling* water with a morsel of white wax: let it boil gently a few minutes, stirring it all the time. When poured out, cover it over with a plate to prevent a skin forming at top, which is both troublesome and wasteful.

Q. How is it to be used?

A. Let the muslins be first perfectly dry; then dipped in the starch before it is quite cold; then dipped in cold water and dried again; then again dipped in cold water, spread upon a coarse dry cloth and rolled up. By this mode they will look clean, and their sticking to the ironing cloth will be prevented.

Q. How do you proceed with folding?

A. On the ironing board, first nicely scoured, or on a perfectly clean deal table, spread a clean linen cloth, kept on purpose. Turn shirts, shifts, bedgowns, &c. which are washed inside outwards. If bone dry, sprinkle to a proper dampness for the iron, and fold smoothly. Of shirts, the collars, frills, and wristbands dipped in cold water and not squeezed will bring the whole shirt to a proper dampness.

In folding, separate such things as are to be ironed, such as are for mangling, and such as are for drying rough.

Q. What articles are fit for mangling?

A. Chiefly table-cloths, hand towels, and other strait things: nothing that has plaits or buttons should be mangled, as they are liable to injury, and cannot be made smooth,

Q. What are for rough drying?

A. Some people like sheets, hand towels, kitchen towels, and children's calico nightgowns done so.

Q. How must they be managed?

A. Let them, before they are quite dry, be folded down smooth, and creased just as if by the pressure of

the iron: let them lay so some hours, or a whole night; then hang them, folded, on the line or horse, to become thoroughly dry for putting away.

Q. What directions do you give for the ironing?

A. A blanket made of the thick flannel called Swan-skin should be kept on purpose: a coarse cloth spread between that and the board. In ironing be careful first to rub over something coarse, and of little value, lest fine things should be either smeared or scorched. Have the heat of the iron suitable to the thickness of the article about to be ironed; be careful to iron perfectly straight, and let every part of the article be smoothed. Let all be thoroughly aired by the fire, and immediately folded up and put way.

Q. Have you any farther remarks to make?

A. Yes. It falls within the laundry-maid's province to take care of the washing utensils; also of the necessary ingredients—soap, starch, &c. In both these respects she may save considerably to her employers by care and frugality.

Q. In what respects?

A. Soap should be bought in in dry warm weather, and kept some months before using; the best yellow soap is best for washing; let it be cut with a strong twine, in pieces of a suitable size, and slowly dried in the air. At washing time, let her be careful that the soap is not left in the tub, or even in a damp place; let the blue bag be squeezed and hung up immediately on being taken out of the rinsing tub. The fire of the copper-hole and ironing-stove should not be suffered to go out and require lighting again; large coals and wood should not be burnt in either, when cinders and small coal would do. Let no more starch be made than is really wanted; let the horse be kept constantly filled with linen, that the ironing and the airing may be as nearly as possible finished together; let the copper be nicely cleaned, the tubs scrubbed, the line wound up in a skein, and hung up out of the dust, the pegs counted and put away, the ironing blanket carefully dried, (otherwise it is liable to moth) the irons scoured bright and hung in a dry place, and all restored to order as soon as possible.

To the Editor of the Christian Gleaner.

MADAM,—With the following fable, by the late excellent Jane Taylor, you are, no doubt, well acquainted. It inculcates in a forcible and pleasing manner the wisdom of improving time, and of patiently and cheerfully meeting, as they rise, the duties and trials of every moment. However wide its present circulation, it has not yet equalled its merits. By giving it insertion in your useful miscellany, you will confer a benefit on many of your readers, and oblige one who (improved by its valuable hints) hopes no longer to deserve the name, STULTUS, but

STUDIOSUS.

Oxon, Sep. 1826.

We lose no time in complying with the request of our esteemed correspondent; and for the information of readers, who most probably, like ourselves, are no Latin scholars, we have consulted a dictionary for the signification of the words he has adopted, by which we find that *Stultus* signifies a fool, a simpleton; and *Studiosus*, a diligent and attentive man.—*Ed.*

THE DISCONTENTED PENDULUM.

(From "The Contributions of Q. Q."—Vol. II. p. 9.)

AN old clock that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped.

Upon this, the dial plate, (if we may credit the fable,) changed countenance with alarm: the hands made an ineffectual effort to continue their course: the wheels remained motionless with surprise: the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation; when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below, from the pendulum, who thus spoke:—

"I confess myself to be the sole cause of the present stoppage; and am willing, for the general satisfaction, to assign my reasons. The truth is, that

I am tired of ticking." Upon hearing this, the old clock became so enraged that he was on the point of *striking*.

"Lazy wire!" exclaimed the dial-plate, holding up its hands.

"Very good!" replied the pendulum, "it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me,—it is vastly easy for you, I say, to accuse other people of laziness! You, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut for life in this dark closet, and wag backwards and forwards, year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here: and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life; and if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours: perhaps some of you, above there, can give me the exact sum."

The minute hand, being *quick at figures*, instantly replied, "eighty-six thousand four hundred times."

"Exactly so," replied the pendulum: "well, I appeal to you all, if the thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect: so after a great deal of reasoning and hesitation, thinks I to myself, I'll stop."

The dial could scarcely keep its countenance during this harangue; but, resuming its gravity, thus replied:—

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden suggestion. It is true you have done a great deal of work in your time. So we have all, and are likely to do; and, although this

may fatigue us to *think* of, the question is, whether it will fatigue us to *do:* would you, now, do me the favour to give about half a dozen strokes, to illustrate my argument?"

The pendulum complied, and ticked six times at its usual pace—"Now," resumed the dial, "may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least," replied the pendulum;—"it is not of six strokes I complain, nor of sixty, but of *millions.*"

"Very good," replied the dial: "but recollect that although you may *think* of a million strokes in an instant, you are required to *execute* but one; and that however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial-plate, "we shall all immediately return to our duty; for the maids will lie in bed till noon if we stand idling thus."

Upon this, the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed: when as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and, to its credit, ticked as loud as ever; while a beam of the rising sun that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon loooking at the clock he declared that his watch had gained half an hour in the night.

MORAL.

It is said by a celebrated modern writer, "take care of the *minutes*, and the *hours* will take care of themselves." This is an admirable hint; and might be very seasonably recollected when we begin to be "weary in well doing," from the thought of having a great deal to do. The *present* is all we have to manage: the past is irrecoverable; the future is uncertain; nor is it fair

to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. If we had to walk a hundred miles, we still need set but one step at a time, and this process continued would infallibly bring us to our journey's end. Fatigue generally begins, and is always increased by calculating in a minute the exertion of hours.

Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses at once. One moment comes laden with its own *little* burden, then flies, and is succeeded by another no heavier than the last; if *one* could be sustained, so can another, and another.

Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labours, the trials to temper and patience that may be expected. Now this is unjustly laying the burden of many thousand moments upon *one*. Let any one resolve to do right *now*, leaving *then* to do as it can, and if we were to live to the age of Methuselah, he would never err. But the common error is, to resolve to act right *to-morrow*, or *next time;* but *now*, just *this* once, we must go on the same as ever.

It seems easier to do right to-morrow than to-day, merely because we forget that when to-morrow comes, *then* will be *now*. Thus life passes, with many, in resolutions for the future which the present never fulfils.

It is not thus with those, who "by *patient continuance in well doing*, seek for glory, honour, and immortality:" —day by day, minute by minute, they execute the appointed task to which the requisite measure of time and strength is proportioned: and thus, having worked while it was called day, they at length rest from their labours, and their "works follow them."

Let us then, "whatever our hands find to do, do it with all our might, recollecting, that *now* is the proper and the accepted time."

Sources of Support.

(From Memoirs of Rev. J. Taylor, of Queen's Head, near Halifax.)

I HAVE needed much support—and blessed be God, I have enjoyed and do enjoy much. Gratitude to the God of all consolation, impels me to record to his glory, a few of the sources of that support, which has helped me through many difficulties before enumerated.

In the midst of outward embarrassments, difficulties and calumnies, I have derived much support from Prov. xiv. 14—"A good man is satisfied from himself."—2 Cor. i. 12—"Our rejoicing is this, the testimony of our conscience," &c.

When I have been ready to sink under labours and opposition, I have recollected Heb. vi. 10—12. "God is not unrighteous to forget your work and labour of love," &c. James v. 10.—"Take, my brethren, the prophets, who have spoken to you in the name of the Lord, for an example of suffering affliction, and of patience"—and especially the 11th and 12th chapters of the Epistle to the Hebrews, where the ancient saints are placed before us, as instances of suffering, patterns for imitation, and evidences of the faithfulness of God.

When I have been discouraged with the little success which has attended my labours in the ministry, Isaiah xlix. 4, 5, has encouraged me to persevere. "I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength."

When ready to murmur at the neglect or ingratitude of my associates, in not making suitable returns for my services, I have been enabled to look to another source for an abundant reward, by reading 1 Pet. v. 4.—"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away:"—and Dan. xii. 3, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

When my mind has been cast down from a deep conviction of my want of suitable qualifications and abilities for the sacred work in which I was employed, I have been relieved, by considering our Saviour's parable of the talents, Matt. xxv. 14—30, where we are plainly taught, that all the servants of God are not equally qualified—that the Lord will not expect half so much from some as he will from others; but will shew the same approbation of half the service in the former, as he does of twice as much in the latter.

When I have had to do with wicked and unreasonable men, with weak and inadvertent Christians, or with wicked professors of Christianity, then the exhortation of the Apostle, Heb. xii. 3, has been very useful to satisfy and support my mind. "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in you minds."

In straitness of circumstances and in want, Phil. iv. 19,—"My God will supply all your need according to his riches in glory by Christ Jesus:"—and Psalm lxxxiv. 11, "No good thing will he withhold from them that walk uprightly," have cheered and encouraged me again and again.

When I have been ready to sink, as I often have been, under the awful weight of the consciousness of my own unworthiness and sin, then I have been revived by recollecting Heb. iv. 16, "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need:"—and 1 John ii. 1, 2, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for our sins only, but also for the sins of the whole world."

When sickness, infirmities, and weakness have often caused me to go on my way heavily, then I have been borne up by Heb. iv. 9, "There remaineth therefore a rest for the people of God:—and Isaiah xxxiii. 24, "The inhabitants shall not say, I am sick: and the people that dwell therein shall be forgiven their iniquity."

Besides these texts, many precious promises have frequently supported my mind, and administered help

and consolation, in a variety of respects; such as, 2 Cor. xii. 9, "My grace is sufficient for thee."—Heb. xiii. 5, "He hath said, I will never leave thee, nor forsake thee."—Isaiah xli. 10, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness:"—and Matt. xxviii. 20, "Lo, I am with you alway, even unto the end of the world. Amen."

"These hints will shew that I have had much support. I bless God for it all."

What a rich treasury is the word of God! what an inexhaustible portion does the Christian possess for meeting every exigency that can possibly arise. Let what will come to him, he cannot be poor or miserable: no, he has enough to enrich him, though bereft of every earthly possession;—enough to protect him, though all nations were up in arms against him;—enough to make him happy for ever, though the universe were dissolved. Worldly people are sometimes apt to disregard or despise the people of God, and treat them as mean and contemptible; the filth and offscouring of all things;—but have they ever seriously brought themselves into comparison with them? have they ever asked in good earnest, "when trouble and affliction come upon *me*, what refuge, what portion have *I* to look to? when every thing earthly fails me, where is *my* everlasting habitation?"

A good Husband's Rules of Behaviour to his Wife.

(From the Memoirs of the Rev. John Taylor.)

"1. From my first beginning to address her to the last time that ever I spoke to her, I endeavoured to be faithful to my promises; and to do, according to my ability, what I engaged to do. It has always appeared to me a very important concern, and I have often been much affected by observing the heedlessness of husbands and wives in performing their solemn engagements to each other. I have had, or thought I had,

terrible evidence of disregard to the great reckoning day; I have much for which I ought to be humbled, but I endeavoured to fulfil my promises.

"2. I always sincerely designed and invariably laboured to provide for the good woman as I had it in my power to do. To neglect this, or to trifle with it as an indifferent thing, always seems to me to indicate great ignorance or want of affection in a husband, as well as a shocking disregard to the plain commands of God.

"3. I was much inclined to make and keep her happy, I endeavoured to do this more especially after she began to grow weak and poorly. This was her state for very long indeed, and the more weak and feeble she grew, the more I laboured to keep her easy. In my daily conversation with her I made it a point of importance to tell her what would please and encourage her, and not tell her what would distress her, unless duty required it, or I could not avoid it.

"4. As I think all husbands should do when the business is entirely indifferent, and does not affect temporal circumstances, or moral character, or the dear cause of God, I let my wife be pleased. That disposition must be quite inconsistent with our holy religion, which leads a man to do any thing merely to contradict or oppose his wife; I abominate such a disposition. But then I have not used to understand it to be my duty to be ruled by my wife, nor to act in conformity with her desires when what she desired was not right; I have thought of it with pleasure that husbands are not required to rule over their wives. I considered this a great negative privilege, and I have used it oftener than some men have; I have taken pains to instruct and persuade, but seldom attempted to force. However, I rejoice to say it, that my dear wife was ready and forward to every good work; she was a good wife, and a good mother, of the first rate. I often thank God for her.

"5. Through the many years of her infirmities formerly, through the ten years of her confinement to her house, through the many years of her inability to walk across the floor, I was not only patient, but endeavoured to appear pleased and happy. Neither she nor any

one else ever heard me wish that it had been easier. Though I am at an infinite distance from pretending to perfection in my best behaviour; yet, if the praise of men, and especially of women, be worth any thing, I am sure to have that by many women in the neighbourhood.

"It pleased the gracious God to put it into my power to help her better and better, as she became gradually more and more feeble, till death released her from all her pains. Both she and I were mightily obliged to our worthy daughter, both because that she was pleased to stay with us till her mother died, and because she was so ready and forward to help her. With the assistance of my daughter, and of the blessed God, my dear wife was attended on remarkably well to her death. One of our friends said, when she lay in her coffin at his side, that she would not have lived so long by many years, in any other house. He had been well acquainted with her for thirty years.

To the Editor of the Christian Gleaner.

MADAM,—I beg to forward you the following interesting anecdotes of the usefulness of Religious Tracts, for insertion in the Christian Gleaner; they are taken from the Fifteenth Report of the Bristol Tract Society: as they afford good evidence that in the hands of the Holy Spirit they were the instruments of conversion to the individuals who read them, perhaps it may encourage some of your readers to engage in the work of lending, or otherwise distributing, these messengers of mercy, or of rendering their contributions to the support of the Society that publishes them.

I remain, your constant reader and well wisher,

M. A. S. H.

Stroudwater, 14th July, 1826.

The Tract entitled "*The Warning Voice*" was put into the hands of a young woman of this city; when after perusing it, she was convinced of her state as a sinner, and evidences of her faith became manifest; she was wonderfully supported through many months of severe trials and affliction, and in the near view of

her expected dissolution, she declared that the Tract which had been given her was the means of leading her to the Saviour.

The same Tract was also given by a Subscriber to a poor woman in this city, whose life, during the past year, has evidenced a great change: On being interrogated she gave reason to believe that she had received the gospel of God her Saviour into her heart; and on the enquiry being made by what means the change had been effected, she replied, "The Tract you gave me!"

SATURDAY NIGHT.

A Sailor, who was a great drunkard, and who, when on shore on Saturday, seldom went to bed before the Sabbath morning, received the Tract entitled "Saturday Night," the reading of which has convinced him of sin. He is no longer the pest of society and a Sabbath-breaker, but now regularly attends the prayer meetings on board, and the house of God on shore; and it may be said of him, "Behold, he prayeth."

SWEARERS' PRAYER.

Two others, notorious swearers, have been brought to a sense of their ruined state by nature and by practice, by reading the Tract entitled the "Swearers' Prayer." One of them lately mentioned it in prayer on board a ship, and blessed God that the Tract had been put into his hands.

Anecdotes.

A USEFUL HINT WISELY ACTED UPON.

THE late Admiral Colpoys, who, not by interest or connexions, but by his own merit and exertions, rose to the highest rank and honours in his profession, used to be fond of stating, that on first leaving a humble lodging to join his ship, as a midshipman, his landlady presented him with a Bible and a guinea, saying,—"God bless and prosper you, my lad; and as long as you live, never suffer yourself to be laughed out of your money or your prayers."—This advice the young sailor sedulously followed through life, and had reason to rejoice that he did so. Thousands have unavailingly regretted that they pursued an opposite course.

Anecdotes

OF THE LATE REV. JOHN NEWTON.

(From Cecil's Memoirs.)

Mr. Newton used to improve every occurrence which he could with propriety bring into the pulpit. One night he found a bill put up at St. Mary Woolnoth's, upon which he largely commented when he came to preach. The bill was to this effect:—"A young man having come to the possession of a very considerable fortune, desires the prayers of the congregation, that he may be preserved from the snares to which it exposes him."—"Now if the man," said Mr. N. "had lost a fortune, the world would not have wondered to have seen him put up a bill; but *this* man has been better taught."

Coming out of his church on a Wednesday, a lady stopped him on the steps, and said, "The ticket, of which I held a quarter, is drawn a prize of ten thousand pounds. I know you will congratulate me upon the occasion."—"Madam," said he, "as for a friend under temptation, I will endeavour to *pray* for you."

I could not help observing one day, how much Mr. N. was grieved with the mistake of a minister, who appeared to pay too much attention to politics. "For my part," said he, "I have no temptation to turn politician, and much less to inflame a party, in these times. When a ship is leaky, and a mutinous spirit divides the company on board, a wise man would say, 'My good friends, while we are debating, the water is gaining on us. We had better leave the debate, and go to the pumps.' —I endeavour," continued he, "to turn my people's eyes from instruments to God. I am continually attempting to show them, how far they are from knowing either the matter of *fact* or the matter of *right*. I inculcate our great privileges in this country, and advise a discontented man to take a lodging for a little while in Russia or Prussia."

I remember to have heard him say, when speaking of his continual interruptions, "I see in this world two heaps of human happiness and misery; now if I can

take but the smallest bit from one heap and add to the other, I carry a point.—If, as I go home, a child has dropped a halfpenny, and if by giving it another I can wipe away its tears, I feel I have done something. I should be glad, indeed, to do greater things; but I will not neglect this. When I hear a knock at my study door, I hear a message from God. It may be a lesson of instruction; perhaps a lesson of patience; but, since it is *his* message, it must be interesting."

Motives to Contentment.

(From Jay's Family Sermons.)

Guard against habitual discontent. To possess, is not to enjoy. Many possess much, and enjoy nothing. We cannot judge of a man by outward appearances. His grounds may bring forth plentifully. He may fare sumptuously every day; he may have servants to anticipate all his wants; he may have more than heart can wish, and yet if we could look within, we should see his soul a prey to dissatisfaction. An ability to relish our mercies is considered by Solomon as the gift of God: *Also that every man should eat and drink, and enjoy the good of all his labour, it is the gift of God.* But this gift of God comes to us like other gifts, in the use of means, and is increased by them. You should, therefore, sanctify reason, and exercise thought. You should compare your circumstances with the state, not of those above you, but below. As soon as you are placed in a condition, you should shut your eyes and ears against all its disadvantages, and dwell only on the good and improvable. You should often ask, what it is that keeps you from taking comfort in your portion, and be ashamed to think, that one trial should make you insensible to a thousand favours; that one trifling event not according to your mind, but upon which your real welfare has no dependence, should deprive every thing else of all power to interest you. Did you never think Haman a fool? *He called for his friends, and Zeresh his wife; and Haman told*

them of the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king. Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but myself; and to-morrow am I invited unto her also with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate. It is to no purpose to exempt some, even from real evils—they will be sure to conjure up imaginary ones. It matters not what is done for them—they are incapable of being pleased. It matters not where they are placed—it is impossible to make them happy. How must it shock an angel, to see a man, notwithstanding his unworthiness, surrounded with every wish, every comfort, and yet nothing but fretfulness and complaint, a torment to others, and a burden to himself. Why, he is far worse than his brethren in the field: *Doth the wild ass bray when he hath grass? or loweth the ox over his fodder?*

The Blessings of Education.

(From the same.)

Whatever the advocates for mental darkness suppose, who plead that, because a man is born to poverty, he is born to ignorance, and will fill his place the better, the less he knows;—no property can be better expended, than that which is laid out in the instruction of the young. A little education gives a poor child the use of his understanding. It opens to him a thousand sources of pleasure, to alleviate his condition. It prepares him to support himself, and to be useful to others. While it is friendly to religion, by teaching him the nature and grounds of his duty, and enabling him to read the word of truth.

Lines from an Album.

I know not what these lines will be,
I know not who these lines may see:
But since a word in season sent,
As from a bow at hazard bent,
May reach a roving eye, or dart
Conviction through a careless heart,
O! that an arrow I might find
In the small quiver of my mind,
Which with unerring aim should strike
Each who encounter it alike!

Reader,—attention! I will spring
A wondrous thought;—'tis on the wing;
Guard well your heart;—you guard in vain,
The wound is made, yet gives no pain;
Surprize may cause your cheek to glow,
Yet, courage; none but you shall know;
The thought awakened by my spell
Is more than I myself can tell.
How? search the secrets of your breast,
And think of—*that which you love best!*
Then ask within—"What will this be,
"A thousand ages hence to me?"
And if it will not pass the fire
In which all nature shall expire,
Think, ere these rhymes aside are cast,
(As though the thought might be your last)
"Where shall I find below, above,
"An object worthy of my love?"
Now hearken! and forget it never—
Love *that* which you may love for ever.

NEW SERIES.

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Help to the Practical Study of the Holy Scriptures.

JEREMIAH AND LAMENTATIONS.

CHAP. XIX. Under the type of breaking a potter's vessel is shewn the desolation of the Jews for their sins. The prophets often taught by significant actions as well as by words.

Chap. xx. A fearful doom is pronounced against Pashur, the persecutor of God's prophet. It is a dreadful thing to persecute the servants of the Most High God—it is compared to "touching the apple of His eye;" and He hath ordained his arrows against the persecutors. Ps. cv. 15. Zech. ii. 8. Ps. vii. 13.

Chap. xxi. should be transposed, as one of those issued in the reign of Zedekiah.

Chap. xxii. (and perhaps the last four verses of xxi.) still calls to repentance, mingling invitations with threats. How long-suffering is God, thus to treat with sinners before he strikes: not willing that any should perish, but that all should come to repentance! The death of Shallum (the late king) in captivity is foretold. The miserable and unlamented end of Jehoiakim also, expressly foretold, 13—19, also xxxvi. 30, which was exactly fulfilled.

The like calamity is threatened to his successor, Jeconiah, sometimes also called Jehoiachin; and sometimes (contemptuously) Coniah; and his seed declared to be for ever excluded from the throne.

Chap. xxiii. Judgments are still threatened, but

light appears in the midst of darkness; promises of deliverance from the captivity, and of the Messiah's kingdom, 3—8. Ver. 6 is a very remarkable prophecy of Him, who is indeed Jehovah, the strength and righteousness of his people. Ver. 9—40, contain fearful reproofs and threatenings against false priests and prophets,—those who mislead the people, pretending to revelation; —also those who scoff at true prophecy. Our day is not altogether free from teachers, who pretend to be wise above what is written, and would assume an ascendancy over the ignorant, by professing new discoveries and revelations:—but "to the law and to the testimony," we have now no reason to expect any new revelation, because we do not need it. The word of God is our unerring and sufficient light; and all that God reveals must be in perfect consistency: therefore, if what these pretenders to revelation advance, is according to the Scriptures, it is unnecessary; if contrary to them, it must be false.

Chap. xxv. is a summary of the judgments threatened against Judea, Babylon, and other nations. It begins with reproving the Jews for their disobeying the calls of God to repentance, on which account their seventy years' captivity is foretold;—let *us* also fear, for "he that being often reproved hardeneth his neck, shall be suddenly destroyed, and that without remedy."

Chap. xxvi. foretells the destruction of the temple and city, unless these calamities were averted by speedy repentance. By this unwelcome prophecy, the life of the prophet was endangered; he was, however, preserved by the influence of Ahikim. Urijah, whose testimony accorded with that of Jeremiah, was pursued by the wicked king, Jehoiakim, and fled into Egypt: but thence he was brought forth by the king's commandment and slain, and his body cast among the common graves. A greater indignity awaited that of his persecutor.

After this, come in chapters xxxv. xxxvi. In the first of which, the Jew's disobedience to God is condemned in comparison with the obedience of the Rechabites to Jonadab their father, who had prescribed to them a certain course of life. (xxxvi.) By divine

appointment, Jeremiah caused Baruch, his disciple, to write all his former prophecies in a roll, and read them to the people on a fast day. The princes being informed of it, sent for Baruch, who read the roll to them. Filled with consternation at its contents, they advised Jeremiah and Baruch to hide themselves. On its being mentioned to the king, he sent for the roll, and having heard part of it read, cut it to pieces, and burned it,—as if he hoped thus to defeat the threatening denounced against him, and thought that God knew not how to execute his own sentence, when the roll on which it was written was destroyed. But vain are all the attempts of wicked men, against the reproofs of conscience, and the threatenings of God. Not one jot or tittle of God's word shall ever fall to the ground. The prophet was commanded to write another roll, and to add many like words more weighty, and more numerous threatenings of wrath and vengeance; for to those that harden themselves against reproofs and conviction, the furnace of punishment is often heated seven times hotter. On this occasion, Baruch was greatly alarmed, and received the express assurance of especial preservation. (Ch. xlv.) In this world of vicissitude, how continually are circumstances occurring to enforce on our minds the injunction, ver. 5,—"and seekest thou great things for thyself? seek them not: for I will bring evil upon all flesh, saith the Lord." May our treasure be in heaven, where change can never enter!

At this period was delivered the series of predictions concerning the heathen nations, comprehended in chap. xlvi—l.

During the reign of Zedekiah, the following predictions appear to have been delivered,—of the conquest of Elam or Persia, (xlix. 34—39.) ver. 39, the fulfilment may be traced, Dan. viii. 2.

Chap. xxiv. Under the emblem of good and bad figs, is represented the fate of the Jews, already gone into captivity, with whom God would deal kindly; while those who remained with Zedekiah, should still endure His wrath.

Chap. xxix. contains the substance of two letters, sent to the captives in Babylon, in which the prophet

recommends them to patience and composure, under their present circumstances, which were appointed to last seventy years, in which, however, they should fare better than their brethren who were left behind. This first message obtaining little credit, on account of the suggestions of the false prophets, the second was sent, denouncing heavy judgments against those prophets who had deceived them.

Chapters xxx. xxxi. predict the restoration of the Jews from Babylon,—but chiefly from their dispersion by the Romans, on their general conversion to Christianity. These chapters are highly evangelical, and chiefly to be applied to the gospel state. Chap. xxxi. 22 is a distinct and remarkable prophecy of the incarnation of Christ; they strikingly describe the nature of true religion, as consisting in humility, repentance, and return to God, and all originating in a change of heart, wrought by God himself.

Chap. xxvii. Several nations having invited the king of Judah to join them in a revolt against Babylon, Jeremiah was directed to put bands or yokes upon his neck, and send them to those nations as emblems of their subjection and slavery to Babylon. He particularly admonished Zedekiah not to revolt, or to trust the suggestions of false prophets.

Chap. xxviii. One of those pretended prophets having contradicted and opposed Jeremiah, he received an awful declaration, that as a proof of his having spoken to the people without commission, he should die within a limited time, which accordingly came to pass.

Chap. l. & li. contain the prophecy against Babylon, which was delivered in the fourth year of Zedekiah's reign, and sent to the Jews in Babylon to be read by them, and then to be sunk in the Euphrates, as a type of the perpetual destruction of the city.

Chap. xxi. should come in here: it was delivered just before the siege of Jerusalem. Jeremiah, who had been requested to intercede on behalf of the people, declared that God was against them, and that their only resource was to submit to his judgments, and surrender themselves to the Chaldeans.

Chap. xxxiv. contains two distinct prophecies; 1—7,

predicts the taking and burning of the city, and the peaceful death and honourable burial of Zedekiah; 8—22, reproves the Jews for their base violation of the covenant they had made in the extremity of their danger to release their poor brethren from bondage, in obedience to the command of God, but compelled them to return to bondage, when they thought the danger was over.

Chap. xxxvii. The Chaldeans having suspended the siege of Jerusalem to pursue the Egyptians, Jeremiah predicts their return, and the taking of the holy city,—for this he was put into a dungeon,—from which he was released, but still kept a prisoner, though the rigour of his confinement was abated.

Chap. xxxii. confirms the promised return of the Jews from captivity, by Jeremiah being commanded to buy a field. The solemnity and publicity of this transaction, was intended to express the faith of Jeremiah, and to confirm that of the people.

Chap. xxxiii. predicts the restoration of Israel and Judah, 1—9, and their prosperity in consequence of that event. Thence the prophet makes a transition to the great promise of the Messiah, and the happiness and stability of his times. These promises, as far as they respect the great body of the Jews, remain yet to be fulfilled. There is a great similarity between this chapter and the thirty-first.

Chap. xxxviii. contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem:—at the instance of the princes, he was imprisoned in a deep and miry dungeon, whence he was delivered by the interference of Ebed-melech. He advised Zedekiah the king to surrender to the Chaldeans.

The capture of the king and of the city is related;—the treatment of the prophet, by order of Nebuchadnezzar the conqueror:—the discourse concludes with a message of mercy to Ebed-melech, the benefactor of the prophet;—assuring him of personal safety amidst the ensuing calamities. Thus, no word of Jehovah shall ever fall to the ground,—nor shall even a cup of cold water given in faith and love to a servant of His, ever lose its reward.

Those chapters, which have not already come under notice, give an account of what passed in the land of Judah from the taking of Jerusalem to the retreat of the Jewish people into Egypt, and the prophecies of Jeremiah concerning them, while in that country. Chapters xl.—xliv. and lii. (as has been already observed), were added after the captivity, of which they give a short account. With these historical chapters should be compared 2 Kings xxiv. xxv. and 2 Chron. xxxvi.

The Lamentations of Jeremiah are elegies, in which the patriot prophet gives vent to the sorrow of his heart at the distress of his country, in a great variety of beautiful, tender, and pathetic images, poured forth with the most graceful and unstudied eloquence. Here we see not only the patriot and the poet weeping over the ruin of his venerable and beloved country, but the man of God mourning most bitterly over the sullying of the divine ordinances, and the loss of spiritual privilege;—acknowledging that all the miseries inflicted were the just consequences of sin: and in the very depth of affliction, still cherishing feelings of unfeigned submission and humble reliance. The feelings of a worldly man, in all these respects, would have been very different. These poems are no less instructive than beautiful; and the sentiments are peculiarly applicable both to individuals exercised with deep afflictions, and to the church in a desolate and impaired state.

Like Jeremiah, may we ever be distinguished by an ardent love to Zion, and may our prayers continually rise accepted for her prosperity.

In answer to our fervent cries
Give us to see thy church arise,
Or, if that blessing seem too great,
Give us to mourn her low estate.

The Motherless Family.

Chap. VI.

We left John Hunt and his family in deep distress on account of Thomas's misconduct, and the melancholy uncertainty of their ever seeing him again. All the sorrows of the bereaved parent were awakened afresh,

his heart was often overwhelmed within him, and he was sometimes inclined for a moment to indulge the thought, "perhaps if his mother's life had been spared, the boy might never have taken such an ill turn;" but John Hunt's mind was increasingly under the influence of religious principle, and he soon checked every feeling that would murmur at the dispensation of Providence. "No," thought he, "it must be right; and instead of repining that I am left to bear this sorrow alone, let me rejoice that my dear wife is taken to that blessed world out of the reach of distress. Let me be thankful that ever I had such a wife, and that she was spared to prove a blessing to me and to some of the dear children; and sure even her death was a blessing, for then I first sought an interest in that blessed gospel which was her support, and which has ever since, I trust, supported me. Who can tell but the same wise and gracious Power that has already done so much for us, may overrule even this affliction for good? Perhaps when far distant from home, this poor wild wanderer may be brought to reflect upon his dear mother's advice, and to lay it to heart for his good; and though she is spared the distress of seeing his prodigal wanderings, her happiness may yet be increased by knowing of his penitent return." The parent's heart, softened by these tender reflections, often poured out its feelings in ardent prayer, and was enabled to say, as many real Christians have said,

> "In trouble, what a resting place
> Have they who know a throne of grace!"

Months rolled on and in some degree blunted the keenness of anguish, but by no means weakened the more chastened feelings of pious parental anxiety. Meanwhile the other children strove together to soothe their father's feelings, and promote his comfort; nor was sorrow on account of one erring child permitted to render his heart unsusceptible of the feelings of joy and gratitude on behalf of those who walked in the truth. New mortifications arose to the family from the conduct of Thomas's giddy imprudent wife, who was continually reproaching them with her husband's having deserted her, and endeavouring to extort from

them a maintenance, although perfectly able, had she been willing, to maintain herself; and aware, too, that the alliance had been formed in opposition to their wishes. Much, however, as they had disapproved her conduct, and disliked the match, when she became the mother of an infant so nearly related to them, the kindliest feelings were awakened, and the most friendly attentions manifested towards her; but they excited no gratitude on her part. She received, indeed, all the kindness that was offered; but in return, she treated her husband's family with scorn and slander, and his child with indifference and neglect. Indeed the poor babe seemed likely to perish for want of maternal attention, and its mother had even declared her intention of sending it to the workhouse, when the kindhearted grandfather undertook the charge of its maintenance, and his girls cheerfully received it under their care, and delighted, for the sake of its absent father, to bestow on it every tenderness and attention. It soon began to thrive, and became the darling of the family. As to its ungracious mother, glad to be released of the charge, she soon afterwards left her native place and went to reside in London. For some years no tidings of her reached her family, and it was conjectured that she had followed her husband to the continent: but at length she returned, a sad spectacle of poverty and disease, and soon afterwards died in the workhouse, whither she had proposed to send her innocent child; and, what was most painful, without affording any satisfactory evidence that even in her deep affliction her former levity and folly had forsaken her. Meanwhile, occasional, but not very frequent tidings had been received from the wanderer. His father's first letter produced an awkward apology for his conduct,—a wish that it were possible to retrieve the past,—and flattering promises of future amendment. But neither did that, nor many succeeding letters, discover anything like that spirit of deep penitence and humility which alone could encourage a hope of these promises being fulfilled. Subsequent letters recounted various hardships and privations to which the life of a soldier is continually liable, but which are overlooked

by the thoughtless youth, who contemplate it *only* as an escape from the sober regulations and restrictions of home, or as a scene of liberty, gaiety, and bustle. He wrote of days and nights of hardship and fatigue,—of marching through vast swamps, knee deep in stagnant water,—of being exposed to severe frost, by which many of his comrades perished,—of being reduced to scanty provision, or disgusted by such as was unwholesome,—of seeing his companions fall by hundreds around him on the field of battle,—of being himself severely wounded and confined for weeks in a crowded hospital, amidst the cries of the wounded, and the groans of the dying among his fellow-sufferers;—then of a fever which carried off most of the survivors, and under which his life long hung in fresh suspense,—and then he sighed for Old England and home, and the tenderness of his beloved relatives, which would have soothed his anguish and cheered his spirits,—and he longed to see his babe, and he hoped his wife would be steady and would be ruled by his father's advice, and take pattern by his sister Mary, who was always a good girl, and he hoped some time or other to come home and enjoy life among his friends.

But after a while there were no more letters from Thomas, and many an anxious fear was entertained lest hardships, or disease, for the fate of battle, had brought him to his end. When news came of an engagement, the newspaper was borrowed, and the lists of killed and wounded fearfully searched, lest his name should appear among them; but as it never had been met with, his family still indulged the hope, though but feeble, that they should be permitted to embrace him once more. At length, after a suspense of two years, a gentleman in the neighbourhood, who was visiting London, kindly undertook to make enquiry at the proper office, and there learnt that he was living, and had been made a corporal.—Why then did he not write and communicate his success to friends so deeply interested in his welfare? Alas! Thomas was under the influence of vice, and vice has a strong tendency to harden the heart against the best feelings of humanity.

Surrounded by gay and dissipated companions, and

partaking in all their excesses, he cared less and less about the feelings of his family. Though his income was increased, he had nothing to spare towards the maintenance of his wife and child; and he could not for shame ask assistance of his father: so though he often resolved to write and make his mind easy, especially when a thunder-storm, an alarum of the enemy, or a fit of sickness renewed his recollections: yet as often pleasure engrossed his attention, and defeated his purposes. Several letters were suffered to remain unanswered, and his family in distressful suspense.

At length a letter arrived,—it was hastily written in expectation of an engagement, and expressed great apprehensions as to the result. "If it should please God to cut me off," said the poor profligate youth, "what will become of my poor soul? I cannot hope for mercy after all the instructions and warnings that I have slighted. Oh! my dear mother! if I had but minded your advice, your dying advice, if I had but acted up to the many promises I gave you, in what different circumstances might I now have been placed!" After acknowledging his cruel negligence and unkindness in not writing, and the course of vice he had been following, which had so long hardened his heart against every tender feeling, he implored his father's forgiveness and prayers, and entreated the family to continue their kindness and protection to his poor orphan boy, whom he never expected to see. This melancholy letter roused every tender feeling in the minds of his affectionate relatives, who received it almost as a prophetic intimation, and already "mourned the living as the dead." The same post announced "a glorious victory," and while expecting to see the name of their beloved relative in the list of the slain, his family were compelled to witness the splendid and noisy expressions of public joy. Ah! in how many a widowed, or otherwise bereaved heart do these inflict an additional pang? and where is the feeling mind that can participate in such expressions of joy, without a sigh for the price of a victory?... In this instance, however, the forebodings of the individual and of his family were not realized in their fullest extent. Thomas was, indeed,

severely wounded, but his life was spared. After many weeks of anguish, he recovered sufficiently to return to England, having received his discharge, and once more visited his native village and paternal abode, the shattered wreck of the once healthy lively Thomas. The conflicting feelings called into exercise by this tender meeting after five years' absence, proved too much for the poor invalid. Shame and remorse for his past misconduct,—delight at embracing his fine healthy boy,—regret at the affecting death of his imprudent wife,—gratitude at the cordial and affectionate forgiveness of his father,—mingled with trembling anxiety for the forgiveness of his heavenly Father, all combined to overwhelm his mind and prey on his enfeebled frame;—a low fever was the consequence, and his life long hung in doubt. Contrary, however, to all expectation, he was at length so far restored to health as to enable him to work a little at his trade, at which, with the assistance of his pension, he supported himself and child. It is pleasing to add that his penitence did not pass away with his affliction. His anxious enquiries were directed to the Friend of Sinners; he sought mercy, and his subsequent life gave evidence that he had found it, and that the prayers of his living and his departed parent, though long delayed, were not forgotten or ineffectual. Thus, in two instances in this family, those who had neglected the voice of the word, were brought to hear the voice of the rod, and had reason to bless God for the mercies of his afflicting hand. Similarity of experience led to a peculiar sympathy of soul between Thomas and his sister Hannah. When the state of her health unfitted her for domestic service, her kind father had bestowed on her a year's improvement in needle-work, reading, and writing, in order to qualify her for conducting a little school, which she opened in her father's cottage, her youngest brother and sister, and little Thomas, being her first scholars. Her prudence and attention gained confidence, and the kind recommendations of her former excellent mistress contributed much to her success; and at the time of Thomas's return, her school had increased beyond the accommodation that her father's house could afford.

After some deliberation the brother and sister united in taking a neighbouring cottage, where they pursue their respective avocations with usefulness and respectability.

Catechism on the Duties of Servants.

(Continued from p. 205.)

THE SEMPSTRESS AND THE DAIRY-MAID.

Q. You spoke of a sempstress as being employed in families of the higher classes—what is her business?

A. To do all kinds of plain needle-work both in making, marking, and mending. Some knowledge of dress-making will also be desirable, as she will probably be required to assist in that line, or to undertake it altogether if no lady's-maid is kept.

Q. What qualities will be particularly required in her department?

A. She should be especially neat, quick, orderly, and ingenious, (or quick at imitating and contriving.)

Q. Can you give any particular directions for her use?

A. She must have been thoroughly well instructed in every branch of plain needle-work, before she can be competent to undertake such a place, therefore many rules will be needless. However, until she has acquired confidence by practice, the following remarks may be useful:

1. *Of cutting out.*—Stiff linen or calico should be previously washed; the work will then be more easily done, and be more durable. If this is not done, allowance must be made for shrinking, about one-sixteenth in a yard.

To secure exactness in cutting out, let a paper pattern be first cut, and each gusset, wristband, &c. be cut out by it. If a dozen or two small pieces are cut from one another in succession, the last will generally be found to vary from the first considerably enough to spoil the setting or fitting of the article.

Let nothing be torn or cut by guess, but every thing by threads drawn.

By good contrivance, the pieces may be made to come out of one another, and all waste avoided.

2. *Of Sewing.*—Be careful to have needles and thread or cotton in sufficient variety and of suitable size for the work in which you are engaged: let the needles be carefully preserved from becoming rusty or sticky; and the thread from exposure to the air, by which it would become rotten; above all, keep the hands *very* clean.

Let every beginning and end be neatly and securely fastened; nothing proves a slovenly worker more than to see the seams unripping, or the ends giving way.

Let the stitches be set through, and of an even size; taking care that that size be as small as consists with the fineness of the article.

Let every turning down be straight and of an equal depth.

Let puckering be very carefully avoided. If a great length is to be sewed (as in a sheet), it may be well for an inexperienced work-woman to divide the whole length into quarters, eighths, and even sixteenths, setting a pin or a stitch at each, and begin sewing first at one end, and then at the other, so continually changing the side that is towards her.

In collars, wristbands, &c. let a thread be drawn to guide the stitching; and a thread *raised*, but not *drawn*, to guide the turning down at the edge. There should never be more than two threads taken in a stitch.

In gathering, let the stitches be as small as will consist with bringing the fulness into the space required. There should be two rows of gathering, one about one-sixth of an inch from the edge of the cloth; the other as near the edge as may be without danger of ravelling. The latter row, by confining the edge, preserves a flat and neat appearance. Gathers should be stroked down with a needle rather than a pin, which should be held in a slanting, nearly flat direction: if held upright it is apt to fray the cloth.

Button holes are best cut with a chisel.

Let buttons be sewed on very securely by stitching many times through and through. It adds nothing of security, but much of clumsiness to twirl a thread round and round the button.

All ends of tape and bobbin should be sewed over or overcast, and strings passing through a slide, should be fastened in the middle.

3. *Of Marking.*—Let marking be performed with the utmost regularity as to the threads, and in double braid stitch, or taking the first part of the stitch twice over before crossing it.

In placing the letters and figures observe the following order:

If only the initial (or first letter) of the surname is to be marked, place the figure directly under it; thus,

A
1

If the initials of surname and christian name, place the figure below and in the middle, thus,

B C
2

If there are two christian names and surname for one person, thus,

D E F
3

If table linen, sheets, &c. are to be marked with the names of a married pair, place the initial of the gentleman's christian name to the left; that of the lady to the right; that of the surname at top, and the number below; thus,

I
G H
4

If the date is to be added, let it be placed below all, thus,

J K L
5
1826

or

O
M N
6
1826

4. *Of Mending.*—Sheets may be twice turned; first the sides to the middle, and afterwards the ends to the middle: this should be done as soon as they become at all thin.

In grafting pieces, be sure to put the piece in very straight, and let it be large enough to extend as far as *the original* stuff has become at all thin. The piece *should be* previously washed, or allowance made for

shrinking. In printed cottons or damask, be sure to make the pattern match.

In darning, let your cotton, worsted, or silk be very soft; let the stitches be regular; at the end of each row leave a small loop to allow for shrinking, and let the darn extend as far as there is any thinness.

Q. Have you any thing farther to say?

A. Only that the sempstress will be required carefully to inspect every article as it comes from the wash, and repair as occasion arises; also, that she should keep both her work and working utensils in the neatest and most orderly manner, to preserve from injury and to have always at hand for use. In order to secure the finest work being done perfectly clean and neat, it may be well to have two kinds of work in hand, devoting day-light to that which requires the greatest attention, and reserving the rougher, or mending work, for candle-light.

Q. What are the qualifications of a Dairy-maid?

A. The most perfect cleanliness is indispensible; this, with thoughtfulness and frugality, (added to the universal requisites of honesty, steadiness, and general good behaviour) will form a valuable dairy-maid.

Q. Do you give any particular rules for the performance of her business?

A. One who is placed in charge of a dairy will most likely have had opportunities of acquiring practical knowledge on the subject, far more effectually than it can be communicated by written directions: a few hints, however, may be useful on the management of the animal, of the dairy vessels, and of the produce.

Q. What have you to say respecting the cow?

A. Her lodging-place should be dry, clean, and warm. The manger kept perfectly clean, and free from sour grains, vegetables, &c. She should be regularly fed at sun-rise, sun-set, and once or twice in the day besides. She should be allowed exercise in the open air. Her best food is good fresh grass, which she may either be allowed to graze, or have it cut and brought to her: by the latter plan the grass goes further; her diet may occasionally be varied with cabbages, lettuce, Swedish turnips, and carrots. Potatoes

to be avoided; or, if given at all, must be boiled or baked: common turnips are poor and watery food, but Swedish turnips nourishing: of carrots she may be allowed two pecks daily. Pure water is of great consequence to her health and productiveness. The hours of milking should be regular and early,—not later than five o'clock either morning or evening. Be careful that the udder is perfectly drained.*

Q. What directions do you give about the dairy vessels?

A. The churns, pans, shelves, floor, walls, and every thing about the dairy, must be kept perfectly clean. The pans should be often boiled, and scalded with boiling water every time of using†. The strainers and butter cloths must be very thoroughly washed and dried in the open air, and the utmost care taken that nothing in the dairy acquires a sour smell.

Q. How must the milk be managed?

A. If the cow is feeding on turnips, a small piece of nitre (saltpetre) should be put into the pail before milking, to prevent any ill taste. As soon as brought in it must be strained into large flat pans, or lids of wood or tin. The cream must be skimmed off at twelve hours in summer, and at twenty-four hours in winter. Let the cream be shifted into clean pans—daily in winter, twice a day in summer:—stirring it several times a day with a wooden spatula. Churning should take place at least twice a week during summer. The cream must be strained into the churn through a fine sieve or linen cloth. When once the process of churning is commenced, no cessation must take place until it be accomplished. Butter ought not to come in less than three-quarters of an hour. In summer the churn

* The habit of leaving milk in the udder is greatly injurious to the health and productiveness of the cow, beside being extremely wasteful; every succeeding drop of milk is richer than the one before it:—the last half-pint, gives 12 times as much butter as the first.

† In very hot dry weather, pans may be thoroughly washed in cold water, then placed in the influence of the sun all day—bringing them in just in time to be cool for receiving the milk. This will answer for several days, or even a week, at which intervals they must be scalded as usual; observe, this method will not do except when the sun has very great power.

should be filled with cold water an hour or so before churning, and placed in a tub of cold water during churning. In very cold weather the churn may be placed near the fire, or warmed with water. If the butter is very backward, a table spoonful or two (according to the quantity of cream) of good vinegar, may be mixed with a small quantity of warm milk, and put in the churn. When the butter is thoroughly come, strain off the buttermilk, and put the butter into cold water; afterwards divide it into small lumps over a sloping board: beat it well with a wooden spatula until entirely free from milk and quite firm—a little salt may be added if approved. Then divide and weigh it; make it up either in pats or rolls, laying each separately on a damp cloth to prevent their sticking.

Q. How may butter be preserved for winter use?

A. Let the salt be thoroughly dried before the fire, and then rolled with a glass bottle till perfectly fine. Have a wooden tub, or jar, of Nottingham stone ware unglazed; put a layer of salt at the bottom, then put the butter, and press it down with a hard wooden rammer; cover the top with a thick layer of salt, so that when turned to brine, it shall entirely cover the butter.

Q. Is it not in the province of the dairy-maid to make cheese?

A. Yes; for this purpose, if very rich cheese be desired, new milk only must be used; it may, however, be made of half new and half skim milk, or even of skim milk alone. The milk must be made as warm as new milk—not warmer, or it will harden the cheese. Put in rennet* enough to turn it, and cover it over. When thoroughly turned, gently gather the curd with the hands to the sides of the tub, letting the whey pass through the fingers till the whole is cleared, and lading it off as it collects. The vat (or mould in which the cheese is to be formed) is next to be placed over the tub with a straining cloth spread inside, large enough to cover the whole cheese: the curd must then be put in with the skimmer, and pressed close down with the

* The rennet is the stomach of a calf taken out as soon as killed. It must be cleaned from the curdled milk which it contains, then scoured inside and out with salt; and when well salted, stretched on a stick to dry.

hand. There should be holes in the bottom and sides of the vat to let the whey escape; as the curd sinks add more; finally leaving two inches above the edge. The mass must be salted either by mingling salt with the curd when separated from the whey; or by putting salt in the vat, and after the curd has been dried, crushing it all to pieces among the salt by squeezing with the hands. Next lay a board under and over the vat, and put it in the press; in two hours turn it out and put on a fresh cheese cloth; press it again for eight or nine hours, and then salt it all over; turn it again in the vat, and let it stand in the press fourteen or sixteen hours, taking care to put the cheeses last made under all. Before putting them the last time in the vat, the edges should be pared to make the cheese look smooth.

Notice of a Tract—Mary Whitaker.

A TRACT has been sent us for review, entitled "The Servant's Monitor; containing an account of the Experience and happy Death of Mary Whitaker, a Female Servant at Swineshead, near Boston, in Lincolnshire, by the Rev. W. Bolland, Vicar of that Parish."

We are not in the habit of reviewing; but readily give insertion to the following extracts, from this little work, and sincerely wish its usefulness may prove as extensive as its circulation.

Among several evidences of a genuine and scriptural work of grace on the heart of this young person, her deep humility and willingness to acknowledge her faults, are very properly mentioned.

"Her chief failing," says the Author, "(for I do not hold her up as a blameless character, as one that had no faults or failings,) her chief failing was a warmth and irritability of temper. 'Oh, these nasty tempers of mine,' she would say, 'they must all be conquered and taken away; nothing sinful can ever enter heaven;' and remembering that she had offended a lady who had left the house a week or two before, she particularly desired that a message of acknowledgment and submission might be sent to the lady, and her forgiveness asked for her.

One of the younger servants of the house too, her conscience told her, had not always been treated with that christian meekness and kindness which is due from one servant to another; and though very much younger than herself, she had him sent for up stairs, and hoped that he would forgive every unkind expression that she had ever used towards him; so desirous was she to have a conscience void of offence, not only towards God, but also towards man."

The address closes with an earnest exhortation to seek Jesus, whom the subject of it sought, and found to be so precious to her soul.

"To young and old, I would this night say,—and Oh that the Spirit of God might apply the words to the hearts of all, *seek Jesus*—the sinners' friend. (1.) Seek him *earnestly*—not in a cold, careless, lukewarm manner, as if it were a matter of little importance whether you find him or not—but seek him as in a matter of life and death. Seek him *with your whole heart*, as one who is determined to find him, since your eternal interests and everlasting welfare are at stake. (2.) Seek him *entirely*—that is, *let every thing else* give way *to this*, and not this give way to every other trifle. Let it be your first and chief concern every day and every week of your lives to *seek Jesus;* and never rest till you find him. (3.) Seek him in *all his appointed ways*—by seeking to get *deeper views of your own sinfulness, by prayer*, earnest, fervent, frequent, persevering, private, social and family prayer;—seek him *in his word*—seek him in *all his ordinances*—in *meditation*—in *retirement*—in *singing his praises*—and seek him *among his own dear people.* Upon *you particularly*, my friends, who heard these words from the dying lips of your departed friend, I would still more strongly enforce her parting request; whenever you are about to run into sin or temptation, whenever you are about to return to the world, and neglect the concerns of your soul, or grow cold and careless about them, Oh, may the dying words of your friend Mary ring in your ears—'*seek Jesus.*' Seek Jesus, (1.) Because *this is the only way to seek God;* to seek His favour and His love. If you seek God in any other way than through a crucified Saviour, you will find

him at last to be 'a consuming fire.' Jesus Christ is the only way by which God can be reconciled to you and you to God. (2.) *Seek Jesus*, because he is *the only way by which the burthen of guilt can be removed from your conscience*, and peace and comfort enjoyed in your soul, as Mary found it. It is only by seeking Jesus that you can have any refuge, any consolation in the hour of trouble or bed of sickness, as your departed friend found to be the case.—He is the only friend that can take away the sting of death, and that can illumine the dark valley, and make it a cheerful and delightful passage to the eternal world. It is only He that can make a dying bed be 'soft, as downy pillows feel.' Oh! then, seek Him as you wish to be happy in life—happy in death—and happy to all eternity. (3.) *Seek Jesus*, because all that have sought Him in good earnest and with all their heart, and feeling their need of Him, have found Him, and have been made happy now and happy for ever. This, we have seen, was the case with our departed sister—and Jesus is *equally* willing to be found of *you*, as He was of *her*—He now stands with open arms and open heart ready to receive you—to receive you graciously and to love you freely.

"Lastly.—Seek Him NOW—seek Him *immediately*—you are invited and commanded to 'seek the Lord while *he may be found*.' He will not *always* be found. You know our departed friend *dare not shut her eyes* till she had found him, for fear of opening them in eternal torments—and David says, 'I will not give sleep unto mine eyes nor slumber to mine eyelids till I find out a place for the Lord. You will not have *long* to seek Jesus—'time is very short' and life is very uncertain—and if you want a proof of this, I could not bring a stronger proof than the present solemn and awakening providence. Your friend has been cut off in the bloom of youth and vigour of health and strength. This day fortnight she was twice at church, and to all human appearance she was as likely to live many years as any young person in this congregation. She had the very colour and hue of health, and was particularly *robust and strong*. Let no one therefore reckon upon years or days to come. But *seek Jesus* to-day, while it is called to-day—to-

morrow's sun may never rise upon some of you that now hear me—*seek Jesus* then as your best—your only —your heavenly Friend—and to conclude with the dying words of our now glorified sister, 'ALL OF YOU PREPARE TO FOLLOW ME TO HEAVEN.' "

Reconciliation with God necessary, in order to the Enjoyment of the present Life.

(From Jay's Family Sermons.)

Seek after a knowledge of your reconciliation with God. It is your mercy that you know how this is to be obtained. Jesus is the only Mediator, and he made peace by the blood of his cross. He once suffered for sin, the just for the unjust, that he might bring us unto God. Through him, God now waits to be gracious, and is exalted to have mercy upon you. You are allowed, you are invited, you are commanded to seek him while he may be found, and to call upon him while he is near. And can you be happy, without any well-grounded hope of your pardon and acceptance with God? Could a man enjoy a feast, if a sword was suspended over his head by a hair? Could he be charmed with the finest music, if he knew he was hanging over a bottomless pit by a rotten thread? Can you enjoy life, while you know—that death is certain—that it cannot be far off—that it may be very near—that after death is the judgment—and after the judgment—the sentence, depart ye cursed into everlasting fire, prepared for the devil and his angels? You may, indeed, banish the thought; but forgetfulness is not safety; and the thought cannot be always banished; it will sometimes intrude, and mar all your peace and pleasure. But blessed is the man whose transgression is forgiven, whose sin is covered. The curse is removed from all his trials. He has a covenant-right to all his mercies. God is his father. Death is his friend. Heaven is his home. The Bible is his treasure. He has nothing to do with events. Providence is engaged to make all things work together for his good. All his interests are secured. Not a hair of his head is unnumbered. He dwells safely, *and is in quiet* from the fear of evil. This is the man

to enjoy life; every thing smiles when God smiles. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.*

The faithful and generous Servants rewarded.

THE following affecting, authentic, and very suitable anecdote, communicated to us by our kind friend M. A. S. H., we have much pleasure in inserting. It appeared some years since in a periodical publication, to which it was communicated by a Clergyman personally acquainted with the fact.

"When Mrs. Talbot (widow of the Rev. William Talbot, formerly vicar of St. Giles's, Reading,) returned to Reading after her husband's death, and finding her circumstances so narrow that she could not retain *even one* servant, nor even knew how to live herself; she called one maid (now Mrs. Bayley, or Bayliss,) into her room, and told her they must part, since she knew not how to live herself.—'No;' replied the beloved maid, 'I will never leave you; nor shall you want a servant or any thing else while I live;—I will maintain you with my own hands, and wait on you while you live.' When they were both recovered from a profusion of tears, Mrs. Talbot desired the maid to send Joseph the man-servant, to her; to whom she rehearsed nearly the same words, telling him they must part for the reason assigned to the maid. Joseph, with eyes full of tears, replied,—'No, madam, I will never leave you; nor shall you want a servant while I live; nor shall you want, while I can labour. I can maintain you well enough and myself by my labour.' When this trying scene was somewhat ended, Mrs. Talbot called the other servant, and told her the reasons why she must discharge her; with *her* answer I will not trouble the reader.

"Mr. Cadogan, (Mr. Talbot's successor) hearing of Joseph's and the good maid's conduct towards Mrs. T., promoted him to the clerk's place soon after this, it being vacant. I believe it might be about *20l.* per annum. A

matrimonial connexion soon took place between Joseph and this excellent young woman; they had a fine boy whom the writer knew well when a child, and who is now a clergyman, and serves two churches, or did serve them some years ago, near Oxford. A relation of Mrs. Talbot, hearing of her embarrassed circumstances, and being a person of ample fortune, settled a very handsome annuity on her for life. Joseph Bayliss and his wife lived with her the remaining part of her life; and he became, I believe, parish clerk, as well as the former; by which a very decent income was settled on a most worthy man."

Servants encouraged in attempts at Usefulness.

(From Essays to do good, by the Rev. Cotton Mather.)

"But then, Oh servants, if you would obtain the reward of the inheritance," each of you should set yourself to enquire—"How shall I approve myself such a servant that the Lord may bless the house of my master the *more* for *my* being in it?" Certainly, there are many ways in which servants may become blessings. Let your studies, with your continual prayers for the welfare of the families to which you belong, and the example of your sober carriage, render you such. If you will but remember four words, and attempt all that is comprised in them—*obedience—honesty—industry* and *piety*, you will be the *blessings*, and the *Josephs* of the families in which you live. Let these four words be distinctly and frequently recollected; and cheerfully perform all your business, on this consideration—that it is an obedience to heaven, and from thence will have a recompense. It was the observation even of a Pagan, "that a master may receive a benefit from a servant;" and "what is done with the affection of a friend, ceases to be the act of a mere servant." Even the maid-servants of the house may render a great service to it, by instructing the infants, and instilling into their minds the lessons of goodness. Thus, by Bilhah and Zilpah, may children be born again; thus the mistresses, by the travail of their hand-maids, may have children brought into the kingdom of God."

Lines from an Album.

WHAT IS TIME?

I ask'd an aged man—a man of cares,
Wrinkled and curv'd and white with hoary hairs—
"Time is the warp of life," he said, "O tell
The young, the fair, the gay, to weave it well."

I ask'd the ancient, venerable dead—
Sages who wrote, and warriors who bled—
From the cold grave a hollow murmur flow'd—
"Time sow'd the seeds, we reap in this abode."

I ask'd a dying sinner, ere the stroke
Of ruthless Death life's golden bowl had broke;
I asked him—"What is Time?" "Time," he replied,
"I've lost it! Oh, the treasure!"—and he died.

I ask'd the golden sun and silver spheres,
(Those bright chronometers of days and years,)
They answered—"Time is but a motley glare;"
And bade me for eternity prepare.

I ask'd the seasons in their annual rounds,
Which beautify and desolate the grounds,
And they replied (no oracle more wisely)
"'Tis folly's blank, and wisdom's highest prize."

I ask'd a spirit lost,—but, Oh, the shriek
That pierc'd my soul,—I shudder while I speak—
It said—"A particle, a speck, a mite
Of endless years, duration infinite!"

Of things inanimate, my dial I
Consulted, and it made me this reply:—
"Time is the season fair of living well,
The path to glory, or the path to hell."

I ask'd my Bible—and methought it said,
"Time is the present hour—the past is fled.
Live, live *to-day! to-morrow*, never yet
On any human being rose or set!"

I ask'd old father Time, himself at last,
But in a moment he flew swiftly past;
His chariot was a cloud; the viewless wind
His noiseless steeds which left no track behind.

I ask'd the mighty Angel*, who shall stand,
One foot on sea and one on solid land,—
"By heaven's great King, I swear, the mystery's o'er;
Time was," he said, "but Time shall be no more."

* Rev. x. 1—6.

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EZEKIEL.

EZEKIEL (whose name imports *the strength of God*, was one of the race of priests. He was among the captives carried away by Nebuchadnezzar to Babylon, with Jehoiachin, king of Judah. The scene of most of his predictions was at some place on the river Chebar, which flows into the river Euphrates, about 200 miles to the north of Babylon, where the prophet resided, though he was occasionally conveyed in vision to Jerusalem. He began to prophesy in the fifth year of that captivity, and exercised his office about twenty-one years; the first years of his ministry coincide with the last eight of Jeremiah's.

The chief design of Ezekiel's prophecies appears to have been that of comforting his brethren in captivity, who deplored their having too lightly credited the promises of Jeremiah, who had exhorted them speedily to submit to the Chaldeans, on account of the approaching ruin of Jerusalem. As they saw no appearance of the fulfilment of these predictions, their minds were discouraged, and God raised up Ezekiel to confirm them in their faith, and to support by new prophecies those which Jeremiah had long before published, and which he still continued to announce in Judea. It has been supposed that the prophecies of both these prophets were interchanged for the consolation and encouragement of the captives. To convince them that their *brethren who still* remained were not in happier cir-

cumstances, than themselves. Ezekiel described the terrible judgments that were hanging over that country on account of the heinous sins of its inhabitants, and particularly predicted the entire ruin of Jerusalem, both city and temple. He also predicted the judgments that awaited many other nations, the enemies of Israel, and who exulted against them in their distress, particularly the Ammonites, Edomites, and Philistines; he also foretold the destruction of Tyre, and the conquest of Egypt, the future restoration of Israel and Judah from their several dispersions, and their ultimately happy state under the government of the Messiah.

Ezekiel is very particular in dating his prophecies; there is, therefore, little or no difficulty in arranging them. The book has been very properly divided into four parts.

Part I. (chap. i. ii. iii. 1—21.) is introductory, and contains Ezekiel's call to the prophetical office, his commission, with instructions and encouragements for executing it.

Part II. (including chap. iii. 22—27, iv.—xxiv.) consists of denunciations against the Jewish people for their idolatry, impiety, and profligacy; especially also against the false prophets and prophetesses, who deluded and hardened the Jews in their rebellion against God.

Part III. comprises prophecies against various neighbouring nations, enemies of the Jews; it comprehends chapters xxv.—xxxii.

Part IV. contains exhortations and consolatory promises to the Jews of future deliverance under Cyrus, and especially of their final restoration and conversion under the kingdom of the Messiah; it occupies from chap. xxxiii. to the end of the book.

In Ezekiel's prophecies we find much that is figurative, and which, as it principally relates to Jewish facts and observances, was probably much better understood by the Jews than by us; but there is also much in which the dispensations of God towards Israel are made figurative of his dealings with his new covenant people; and this, favoured as we are with the writings of the Evangelists and Apostles, is much more intelligible to us than

it was to them. The vision of the Divine glory, with which the prophet was favoured when introduced to his prophetical office, is strikingly sublime and consolatory. — Jehovah is described in terrible majesty, seated on a throne of dazzling splendour, in the midst of refulgent beams of light; radiant rainbows are his pavilion; clouds and whirlwinds are his footstool. This sublime imagery is used in condescension to our infirmities, and to convey to us the idea, that whatever of greatness, or terror, or splendour, we may behold in the works of creation and the operations of nature, is infinitely exceeded in Him who is the creator and mover of all. By the "living creatures," in this chapter, we are to understand the holy angels, those servants of the heavenly Majesty, who stand round the throne, ready to execute the divine mandates with the speed of lightning. The creatures whose resemblance they bore, are symbolical of boldness, prudence, activity, and heavenly-mindedness. In chap. x. the vision was repeated, and there we are expressly told that these living creatures are the cherubim. Connected with these ministers of grace are those astonishing wheels which denote the mysteries of providence, "a wheel within a wheel,"—one event depending on another, yet all animated, as it were, by one soul, and moving with perfect harmony and regularity, as well as with irresistible and infallible certainty in the fulfilment of the divine decrees. How well does it become us weak and erring creatures to fall in with those dispensations which are directed and controlled by a Being infinite not only in power, but in wisdom, goodness, and love!

Among the figurative allusions in Ezekiel, the following are the most remarkable: (1) chap. iv. the prophet was directed to pourtray on a tile or slate a siege representing that of Jerusalem; and by lying on his left side 390 days, and on his right side 40 days, to signify the number of years which God had borne with the sins of Israel and Judah; it being just 390 years from Jeroboam's setting up the calves in Dan and Bethel, to the final carrying away of the ten tribes with Zedekiah; and 40 years from the renewal of the covenant under Josiah to the destruction of Jerusalem.

The siege was to last a day for a year; and though, indeed, the siege, from first to last, was seventeen months, yet there was some intermission (Jer. xxxvii. 6), which probably reduced it to thirteen months, or 390 days. Thus God takes account of all our sins, and thus he numbers all our days. The scanty and ill-prepared food, to which the prophet was restricted during his typical siege, represented the severity of the famine endured by the Jews during the siege by Nebuchadnezzar. (2.) Under the type of cutting, dividing, and burning hair, is shewn the approaching judgments of God on individuals and on the nation in general; the few bound up signifying the few that should remain in the land. The close of the chapter in plain terms predicts those awful judgments which most exactly came to pass both under the desolations by the Chaldeans and the Romans. (3.) Chap. viii. The prophet saw a vision of the temple at Jerusalem profaned by idolatrous worship, called an image of Jealousy, as that which provoked the jealousy and anger of the Most High. He also saw chambers of imagery or abominations, each representing the idolatrous practice of different nations, to which the Jews had addicted themselves, which were carried on even in the temple of the Lord of Hosts, and which provoked Him to withdraw the sacred symbol of his presence, and to give up his temple to be polluted and spoiled, and his people to destruction. Ver. 6—12 refers to the idolatry of the Egyptians, who offered incense in a subterranean cell or cave, on which were depicted those creeping and abominable things which they worshipped, such as serpents, dogs, cats, &c. Ver. 13, 14, allude to the practices of the Phœnicians, who supposed that their god, who presided over the fruits of the earth, suffered and wept when those fruits were cut down, and in sympathy with him the women wept several days at the close of harvest. Ver. 15, 16, describe the Persian worship, which consisted chiefly in adorations paid to the sun, which they supposed to be the source of all things, and which they worshipped with their faces towards the east. To what blind superstition and folly is the human mind liable if destitute of the light of divine revelation,

or if once it wanders from the directions of heavenly truth! But that such abominations and absurdities should be practised by God's professing Israel, is astonishing indeed, nor can we wonder at the awful desolations with which that sinful nation was visited.

(4.) In chap. xii. by a variety of types and parables, the prophet endeavoured to convince the Jews, already in captivity, that their brethren who remained in Judea, and had to endure the miseries of a siege and the insults of a conqueror, were in a much worse condition than they. This chapter particularly foretells the flight, capture, captivity, and sufferings of Zedekiah and his followers.

(5.) In chap. xiii. the false hopes of peace and security, with which the deceitful prophets encouraged and deluded the people, are finely compared to a frail building without foundation and without cement, which could never stand the fury of the storm that God would commission against it. The latter verses of this chapter allude to the superstitious rites and divinations with which the false prophetesses deceived the people, in order to make a gain of them.

(6.) Chap. xv. The Jews are compared to a barren and unfruitful vine, which cannot be wrought into any service, and is indeed only fit for fuel:—so were this sinful and unprofitable people fit only for destruction.

(7.) Chap. xvi. The mercy of God towards the Jewish people, is set forth under the figure of a benevolent and wealthy person, who shall take charge of an outcast infant, bring her up with great tenderness, and afterwards marry her. On the other hand, the ingratitude, treachery, and idolatry of Israel, are represented under the figure of such a wife proving false to a tender and indulgent husband,—a generous preserver and benefactor. This figurative mode of describing idolatry is also used in chap. xxiii. and, indeed, is frequently adopted by the prophets in general:—on these occasions, expressions sometimes occur very offensive to our notions of delicacy:—we should, however, judge of them, not by modern usage, but according to the times and places where they were employed. We should also recollect that the prophet's design was to

represent idolatry in the most odious, detestable, and disgusting light,—and hence appears the fitness of many images employed.

(8.) Chap. xvii. The parable of two eagles and a vine is immediately explained as intending, by the first eagle, the king of Babylon, who carried away captive Jehoiakim, the highest branch of the cedar of Lebanon, and left Zedekiah in his stead. Zedekiah revolted against Babylon, and entered into allegiance with the king of Egypt, the other eagle. For this treachery, he is threatened with captivity to that power from which he had revolted.

(9.) The Jews had a proverb, complaining of the Divine dealings in visiting upon them the sins of their forefathers,—this the prophet controverts, chap. xviii. and shews the equity and goodness of the Divine proceedings, both towards nations and individuals.

(10.) Chap. xix. is a parabolic lamentation for the princes of Judea, Jehoahaz and Jehoiakim, in which the nation, as a bereaved lioness, is represented as mourning over her young lions;—afterwards, the Jewish nation is represented under the figure of a vine, long fruitful, and flourishing, but now destroyed by the judgments of God.

(11.) The destruction of Jerusalem is also foretold, under the emblem of a forest, doomed to be consumed with fire, xx. 45—49, under that of a sharp sword, xxi.; under that of a boiling pot, xxiv. 1—14.

(12.) By the prophet being forbidden to mourn for his wife, is signified that the calamities of the Jews would be so dreadful, as to swallow up all expressions of private sorrow.

(13.) The duty of a prophet or minister of God, is strikingly set forth, exemplified by that of a watchman, whose office it is to guard the safety and peace of the city, and to give immediate alarm in case of assault or danger;—so must the faithful watchmen of souls warn them to turn from their evil ways, that so iniquity may not be their ruin, xxxiii.

(14.) The conduct of the rulers and guides of Israel is reproved, under the character of the shepherds of a flock; and God himself promises to take charge of his

people, to gather them from their dispersions, and restore them to their own land, under the Messiah.

(15.) Chap. xxxvii. relates a most striking and significant vision. Under the emblem of dead and withered bones, is represented the hopeless state of the Jews in their captivity, and especially in their general dispersion; but God, contrary to every human probability, restores these bones to life and activity—to intimate the restoration of that people from the captivity, and also their restoration and conversion in the latter day by the efficacy of the Spirit of grace, which will be as life from the dead. This is also a striking emblem of the Holy Spirit's work in general, in raising those that were dead in trespasses and sin, to a new, a spiritual, a divine and heavenly life;—it is also considered as having some reference to the general resurrection:—compare with this vision John v. 21—29. Ephes. ii. 1. 1 Cor. xv. The same chapter, by the union of two sticks, represents the union of Judah and Ephraim, under the blessed reign of the Messiah.

(16.) Chaps. xxxviii. xxxix. contain a very remarkable, yet very obscure prophecy, the fulfilment of which is yet probably far distant, concerning Israel's victory over Gog and Magog. Compare this with Rev. xx. 8, 9. It is not easy to ascertain who are here intended: however, we are sure that all enemies of the Redeemer and his Church must be finally vanquished, and His blessed reign be universal.

(17.) Chap. xl. begins a most extraordinary prophecy or vision, which goes on to the end of the book. It contains a representation partly literal and partly mystical, of Solomon's temple; also of the city of Jerusalem, and the division of the holy land. The temple was at this time lying in ruins, and the Jews needed consolation;—for this end the restoration of the temple was promised—and this was both an assurance to them that they should return to their own land, and an encouragement to them to desire it. It seems there was no model of Solomon's temple preserved. Ezekiel's exact description therefore seems designed to direct them in rebuilding it on their return. Whatever was grand and illustrious in the prophetic figures, and not

literally fulfilled in or near their own times, the Jews justly considered as belonging to those of the Messiah. Finding therefore that the second temple fell far short of Ezekiel's model, they supposed the prophecy to refer, at least in part, to that more glorious period. And doubtless, the temple and its services were a figure of Christ's Church, which is frequently, in the New Testament, spoken of under the figure of a temple, in allusion to the beauty, symmetry, and firmness of that erected by Solomon;—to its orderly worship, and to the manifestations of the Divine presence there vouchsafed. Jerusalem also is often spoken of as also figurative of the Church. These figures are applied both to the Church of Christ on earth and in heaven. See 1 Cor. iii. 16. 2 Cor. vi. 16. Ephes. ii. 20—22. Heb. xii. 22, 23. Rev. iv.—xi. 1, 2, 19. xvi. xx. xxii.

(18.) Included in this vision is that of the holy waters issuing out of the temple, and extending their healing and life-giving influence to all around;—a most beautiful emblem of the gradual development of divine truth; of the gradual yet certain progress of the gospel; and of the efficacy of divine grace, which under it is capable of healing all but the incorrigibly impenitent and hypocrites, who are compared to salt marshy ground, that, under all advantages, remains barren and unprofitable.

Extended as this article already is, it cannot be dismissed without a few concluding remarks.

1. All the prophecies have met, or are hastening to, their full and exact accomplishment.—In the other prophets many striking instances have been pointed out;—many might be noticed in Ezekiel; but, for want of room, we confine ourselves to one—the destruction of Tyre. See xxvi. xxvii. xxviii.—20; which renowned city, once the market of the world, modern travellers describe as literally fulfilling what the prophet repeatedly foretold.—"I visited," says Maundrill, "the ruins of Tyre, a mere Babel of broken walls, pillars, and vaults, without so much as one entire house. Its present inhabitants are only a few poor wretches, harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this

place by Divine Providence, as a visible argument how God has fulfilled his word concerning *Tyre*, that it should be "as the top of a rock, a place for fishers to dry nets on." God is not a man that he should lie, nor the son of man that he should repent: not one of his predictions, or promises, or threatenings, shall fall to the ground.

2. Ezekiel's prophecies abound with solemn calls and urgent invitations to sinners, to repent and live; and he often most strikingly asserts man's responsibility, and vindicates the equity and goodness of the divine proceedings. For example, xviii. 19—32. xxxiii. xxxiii. Let no one, after reading these statements and invitations of the God of truth, say that he is doomed to misery which he cannot avoid, or charge his ruin on the decrees or the dispensations of God:—No!—If any perish, it is because they will not be saved.

Man's mercies from God's hand proceed,
His miseries from his own.

3. This book contains many striking promises of the new covenant, especially one distinguishing promise, the gift of the Holy Spirit (see especially ch. xxxvi.). Let us plead these gracious promises, and implore this Holy Spirit to work in us repentance and true holiness.

4. We find many cautions against false dependencies and refuges, xii. 21—28. xiii. May we never cry to ourselves, peace, peace, when there is no peace; or put off the consideration of the evil day until destruction come upon us to the uttermost.

5. Amidst general defections and general desolations, the Lord takes notice of them that are *his*, and *sets a mark* on those who mourn over the abominations they cannot prevent. Those who dare be singular for God, shall be honourably signalized by him. ix. 4.

6. Ezekiel strikingly describes the character and conduct of too many hearers of the gospel: let it be our concern that we be not found among their number. (xxxiii. 30—33.) admiring the preachers of the gospel, sitting amongst its hearers, and professing much love, yet neglecting to forsake the sins against which we are warned, or to embrace the Saviour to whom we are

invited.—"Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James i. 25.

7. In the book of Ezekiel, the sacred observance of the sabbath is strictly enjoined, and a particular blessing connected with it. &c. It cannot be too frequently suggested, nor too deeply impressed, that the divine blessing is manifestly seen to rest upon those who conscientiously observe the sacred day; while those who from covetousness, indolence, or love of pleasure, live in the violation of it, lie under His fearful curse.

8. In the divine declaration, that if Noah, Job, and Daniel, (men eminent for holiness, and intimate communion with God) had been found in guilty Judea, they should but have delivered their own souls by their righteousness, we find strikingly implied two very important sentiments.—1. That intercession, piety, and prayer are both honourable and prevailing with God. With Him the righteous are in everlasting remembrance.—2. We learn, too, the vast importance, the absolute necessity, of personal piety. Pious parents can deliver neither son nor daughter; it is our honour to have descended from, or to stand connected with such; but we can only be really benefited thereby as we copy their example, imbibe their piety, and become followers of them, who through faith and patience are inheriting the promises.

Catechism on the Duties of Servants.

(Concluded from p. 258.)

THE HOUSEKEEPER.

Q. What are the duties of the housekeeper?

A. She is the representative of the mistress in all domestic management, care, and authority. It is her province to overlook all the other female servants, to see that they discharge their respective duties in a proper manner, that they are faithful to the interests of their employers, that their general deportment is

correct, and that peace and order are preserved among them; that opportunities are afforded them of observing the sabbath and attending to religious duties. In case of improper conduct, she is to admonish, reprove, report, or dismiss them as the case may require. It is her duty to order in, receive, pay for, keep account of, and regulate the consumption of various articles of housekeeping, especially grocery, preserves, and other stores. She superintends the business of pickling, preserving, distilling, &c. &c. She is often the dispenser of the charity of her employers, especially during the occasional absence of the family.

Q. What then are her qualifications for the discharge of these duties?

A. She should be a person of native good sense, somewhat cultivated by education, and matured by experience; her principles should be sound and well established; her temper well regulated, and her general department such as to command both confidence and respect; more particularly in her domestic management, she should consult the wishes, circumstances, and interests of her employers. She should be an economist of her time, and exercise discretion, moderation, and frugality in the dispensing of whatever is entrusted to her charge.

In her intercourse with the servants, she should cultivate habits of justice, impartiality, and kindness: she should maintain a firm and well-regulated authority, and she should discover a friendly sympathy with their wants, feelings, difficulties, and general circumstances. She should avoid pride and insolence of office, (the sure marks of a little and ungenerous mind:) also unjust partiality and prejudice, and an arbitrary or censorious spirit; nor less so, improper indulgence and connivance at real faults. She should be careful to throw no temptation in the way of those placed under her; nor should she weaken their respect for her by improper familiarity and tattling among them; especially should she avoid discoursing on the affairs of the family.

Finally, as the almoner of her employers, she should be benevolent, faithful, and active: feeling it a pleasure

to be employed in relieving the wants of others, taking pains to discover and point out real objects of charity without partiality and prejudice; and exerting herself to the utmost of her power in making whatever passes through her hands as extensively and as really beneficial as possible.*

Q. Thus have we gone through the particular departments of domestic service. Have you any concluding remarks to present?

A. The servant who wishes to establish for herself a respectable character, to promote her comfort and peace of mind while in service, and to advance her interests in future life, will do well to attend to the following suggestions.

1. Watch and improve every opportunity of gaining knowledge, whether in your own department or in any other; this will enhance your present value to your employers, and qualify you for a higher station if such should offer.

2. In choosing a situation, learn to place a due estimate on outward circumstances. That is not always the best place, or one in which the servant is most likely to become rich or happy, where the highest wages are given, or the most liberty allowed—choose rather a serious or orderly family, where the servants are regarded as fellow-creatures, and have opportunities afforded them of serving God. There both your expenses and your temptations will be fewer, and you will be more likely to find a comfortable home, good connexions, and opportunities of saving money.

3. Endeavour to live peaceably with fellow-servants, but not at the expense of truth or integrity,—bear and forbear,—assist and forgive,—be no tale-bearer or mischief-maker. Yet engage in no unjust schemes, nor connive at practices which you know to be wrong,—nor conceal from your employers any thing of which

* Young persons are not educated for housekeepers, but generally rise to the situation, by obtaining the confidence of their employers, and proving themselves useful and capable of filling it. There is no reason why she, who is now a kitchen girl, if faithful, intelligent, and observant, should not one day rise to be housekeeper.

it is your duty to inform them. Peace will never stand long that has not integrity for its basis.

4. Cultivate a spirit of contentment with your station. Every situation has its difficulties. They are never lessened, but often aggravated by discontent, and may generally be borne by a person of a cheerful contented mind. Take all things together, the station in which Providence has placed us, is more free from inconveniences than any other we could choose for ourselves.

5. Endeavour to remain long in a place. The rolling stone gathers no moss, and the often changing servant neither makes friends, establishes a character, or gathers a fund,—while she who lives years in a place is not likely to want either.

6. Cultivate the friendship of your employers,—never approach them but with becoming respect; yet if encouraged to do so, consult them about your affairs. They will generally be found the most safe, judicious, and disinterested friends to whom you can apply for advice and assistance, and your confidence in them will be likely to secure their regard and interest in your welfare.

7. Be cautious what acquaintance you form,—avoid idle, tattling, busy-bodies,—those who covet secrets will be sure to betray them;—avoid the dissolute, and the lovers of pleasure, lest you learn of their ways and get a snare to your souls;—avoid those who would either confer or ask favours that require concealment; such persons would lead you to purloining and artfulness, that would ruin your peace and blast your character.

8. Avoid extravagance and finery in dress. The first would consume your gains and make you poor when you might be rich;* and both would expose you to temptations of which you perhaps are little aware, and perhaps to imputations which you do not deserve. When people dress out of their station, they are generally suspected of having improper means of supply.

* A Servant who earns six pounds a year and spends but five, is richer than a Nobleman whose income is thirty thousand, and his expenses forty.

Resolutely save *something* from your wages, however low. It is harder to save the first five shillings than the next fifty; but if you do not begin at first, it is most likely you will never begin. In this respect, make self-denial and perseverance your motto, and you will through life find the comfort of having done so. Beside the pleasure of having something to look to in case of sickness or settling in life, it is a credit to a servant to have her name on the books of a Savings' Bank, and tells well in her character any day.

10. Make a conscience of assisting your aged parents. They have the strongest claims on your gratitude and love,—you owe them more than you can ever pay,—yet nothing can contribute more to their happiness, than the assistance rendered them in their declining years by a grateful dutiful child; and whatever sacrifice you may make of personal gratification, will be abundantly requited in the satisfaction and peace of mind resulting from such conduct. Beside, the blessing of God especially rests upon dutiful children. Honour thy father and thy mother, is the first commandment with promise.

11. Guard against forming an imprudent or hasty connexion. Receive no addresses, or at least make no promises without consulting your parents, or your mistress, or both. Such prudence may guard you against many snares. When a virtuous attachment is formed, do not hastily quit service, but remain till you have both saved something to begin housekeeping with decency and comfort. If your love is not strong enough to wait for this, you may marry and be miserable,—but you are not likely to marry and be happy.

12. Live under the influence of religious principles. Read the Bible daily, and by it regulate your life. However correct your conduct before men, you are a sinner in the sight of God. The Bible alone reveals to you a Saviour. However prudent you conduct, and however prosperous your lot in life, you must die. The Bible alone can teach you how you may be happy after death. Begin and end every day with prayer. Be regular and attentive in the house of God, and consider *yourself* as interested in what you hear.

Esteem it a privilege to live in a family where domestic worship is maintained and religious instruction afforded, and let every transaction of your life be such, that neither your prayers, nor your reading, nor hearing shall reprove. In a word, do every thing in view of that great account which you must one day render when masters and servants shall stand before the bar of God, and be judged according to the deeds done in the body, whether they be good or whether they be evil.

The Motherless Family.

(Concluded from page 252.)

About the time that Thomas Hunt returned from abroad, an important change took place in George's condition. He had long fixed his regard on a young woman in the neighbourhood, who was industrious, steady, and pious, and who gained a comfortable livelihood by ironing at the houses of the neighbouring gentry. As it was well known that her earnings were considerable, many of the neighbours wondered that she did not dress a little more, but George thought differently. He knew that she contributed greatly to the comfort of an aged parent, and he honoured her for it; besides, she had a turn for reading, and was much better pleased to lay out a few shillings on an instructive book which might afford her pleasure and profit for years to come, and benefit her children after her, than on the purchase of some piece of finery which a shower of rain would dash, and a summer's sun shine out of fashion: and as to clothing, though she was never fine, she was always decent and respectable; and those who knew her best, knew she had a good substantial stock both of common and of best; moreover, George, who was himself in the habit of visiting the Savings' Bank, had more than once met her going in or coming out: all these things he thought looked well, and promised better for a wife and mother, than the reputation of being the prettiest lass, or the gayest dresser, or the best dancer in that parish or the next; besides, Mary

was more intimate with her than with any other young woman in the neighbourhood, and George could not help fancying her very much like his own dear mother, both in her habits and ways of thinking, and this decided him on making her an offer, which was not rejected. However, they were not in haste to settle till they should be able to furnish a cottage decently, and have a reasonable prospect of maintaining a family in comfort. George had worked several years as a journeyman, and had laid by something considerable, when his master's brother, who was in the same trade at a neighbouring town, died, as he left no child old enough to take to the business, and the widow was not equal to managing it, it was judged best to dispose of it, and George's master at once thought of him as a young man who might be relied on to fulfil any engagements into which he might enter, and one which it would be a credit to have recommended; accordingly he made him the proposal. George, through his industry and frugality, had laid by a sufficient sum to purchase the stock in trade, and advance the small premium required; yet he did not engage in the concern without hesitation, fearful lest he should not succeed, and should be unable to pay the yearly sum stipulated for the widow. However, his friends encouraged him, and after serious consideration, and earnest prayer to be directed in the path of duty, he ventured. Now also Nancy's frugality was the source of mutual comfort, which the gayest dress never could have afforded; her stock neatly furnished the house, and left George at liberty to turn to advantage in trade. As soon as matters could be arranged, they were married, and took possession of their new abode, taking with them Nancy's aged mother, whom she could not think of deserting, and George's youngest brother William as an apprentice. The last accounts of them were, that George and his beloved Nancy were walking together in the fear of God, blessed with a fine young family and a moderate degree of outward prosperity; yet not forgotten in those trials which form so prominent an article in God's inventory of "good things," and so important a part in the

* Psalm lxxiv. 11. Rom. viii. 28.

discipline of his children; that Nancy's aged mother had departed this life in the hope of the gospel, and that young William is rising up, not only diligent, steady, and respectable as a workman, and correct and amiable in his deportment as a son and a brother, but also that there is good reason to hope he has been enabled, by Divine grace, to choose that good part which shall never be taken away from him. William is a lad of retiring habits, and religion in him is rather discovered by its influence on his general conduct, than by any particular profession of it: however, William has been heard to say, that though his mother was removed at too early a period for him to remember her instructions, he has great reason to be thankful for a brother and a sister, whose care it has been to impress on him her maxims, and to exhibit the influence of her example. Thus, being dead, she yet speaketh, and the power of genuine religion proves, according to our blessed Saviour's beautiful illustration, to be like a little leaven, which silently and secretly spreads through a large mass till the whole be leavened.

Mary continued the dutiful, affectionate, and discreet companion of her father, now advancing in years, the manager of his domestic affairs, and the representative mother of the younger children. She had for some time, with her father's full approbation, received the addresses of a steady industrious young man, who had been his apprentice, and who continued to work with him; but Mary steadily declined all proposals to settle that would involve forsaking her beloved father. That father saw and appreciated the sacrifice his daughter was making, and felt thankful that he was blessed with such a daughter, and had been blessed with such a wife, who had the moulding of her infant mind: yet he hesitated whether he ought to permit her dutiful and generous affection thus to become a bar to her own prospects. But to those who steadily pursue the path of duty, as they advance, difficulties clear off, and often light arises out of darkness. By the time Mary had attained the age of twenty-five, she was in a great measure released from her domestic cares; four of her brothers and sisters, as has been already stated, had

quitted the parental roof. The third girl, Susan, settled in service with the former excellent mistress of Mary and Hannah, Mrs. Stanley. Joseph, the next boy, was apprenticed to his father; and the youngest girl, Lucy, was old enough to go out to service: and on behalf of all of them the father's heart was encouraged by the hope that in them was found some good thing towards the Lord God of Israel. While recounting the many mercies bestowed on his family, the father often said he had but one wish unfulfilled respecting them,—it was to see his beloved Mary happily united to the man she loved.

The family resident at home being so far reduced, the house afforded sufficient accommodation for the young couple, whom the father encouraged to settle and take up their abode with him; a measure not often to be preferred; but which, in some instances of extraordinary disinterestedness and affection on the part of the parent and husband, and of dutiful devotedness and prudence on that of the daughter and wife, has proved a solace to the declining years of the one party, and an addition to the grateful and conscience-approved pleasures of the younger.

They have now resided together several years in uninterrupted harmony. The good old man has his grandchildren clinging round his knees, and when he hears them repeat the sacred words of scripture, or raise their artless songs of praise, he feels that they are reaping the benefit of their long-departed grandmother's instructions, example, and prayers. Thus has it been seen that when father or mother forsake, the Lord can take up those whom they by faith and prayer commit to his trust; that He can raise the precious seed of sacred truth, when the hand that scattered it has long mouldered in the dust.—Let us therefore not be weary in well-doing, for in due season we shall reap if we faint not. While we admire the riches of divine grace in bringing back such thoughtless guilty wanderers as Thomas and Hannah, yet considering the sins and miseries into which their folly and disobedience plunged them, and comparing their case with that of their brother and sisters, who were enabled earlier to enter on those ways

of pleasantness and paths of peace in which true religion leads, we feel the force of those sweet sentiments of the infant's sacred poet.

Happy the child whose *youngest years*
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell.

'Twill save us from a thousand snares,
To mind religion *young*:
Grace will preserve our following years,
And make our virtue strong.

To thee, Almighty God, to thee
Our childhood we resign:
'Twill please us to look back and see
That our *whole* lives were thine.

To the Editor of the Christian Gleaner.

MADAM,—Should the following Memoir be deemed deserving of a place in your Domestic Magazine, your insertion of it will be deemed a particular favour, by

Madam, your humble Servant,

JOHN GREARY,
School Master.

Brierley Hill, Staffordshire, near Stourbridge, October 12, 1826.

MEMOIR OF WILLIAM GREEN, A SUNDAY SCHOLAR.

WILLIAM GREEN, was the son of a collier, who is sober, honest, and industrious, and regular in his attendance at church. He was admitted when very young into the Sunday School at Brierley Hill, and went likewise to a day-school. He was very regular and punctual in going to school, and made a rapid progress in learning. He took great delight in reading, and was very thankful to his teacher for furnishing him with books, from the Sunday-school library, to read at home. He was very dutiful to his parents, and loving and kind to his brothers and sisters. If he heard wicked and improper words uttered by them, he would reprove them for it; and also his school-fellows, even if they

were older than himself, telling them that they were breaking the commandment of God. He then quoted passages from Scripture as proofs of what he had said. In conformity with the practice of this school, he learned by heart the following passages,—Exodus xx. 17; Prov. xxv. 20, xxx. 17; Ephes. vi. 5, 6, 7, and 8; Col. iii. 20 and 22; 1 Pet. ii. 18 and 19. These sentences of Scripture were so deeply impressed upon his mind, that he was often reading them, and repeating them to others. During divine service, he was always remarkably serious and attentive; and when he returned home he would sometimes repeat a part of the sermon. He was afflicted with a lingering consumption, under which he suffered about eighteen months. This long affliction he bore with great patience and resignation to the will of God, and was never heard to murmur or complain. On being asked whether he felt a desire to recover from his illness, he would reply, "No: I am not afraid to die; I know I shall be happier in another world." When he saw his parents and friends weeping over him, he would say, "Don't make yourselves uneasy about me: I am going to a better world; you hurt me to see you weep." One day seeing his mother weeping very much, he said, "O mother, don't cry; but I know you cannot help it. I know you love me. You have been a good mother to me; and have done the best you could for me." When asked in a morning how he had been during the night, he generally replied, with a smile on his countenance, "Very comfortable, thank the Lord for it." A few days before his death, he told his friends, that there came to his bed-side a man, dressed in white robes, adding, "he told me that I must go with him: and I said, I cannot go yet, for I am not quite ready: I have not yet a white robe; I must die first." The man said, "You have no white robe yet, but you shall have one soon, and then you must come." Afterwards the man disappeared. He related this in a very placid manner, and joy beamed in his countenance; and he, addressing himself to his mother, said, "Mother, I know where I am going; I shall soon be in glory." When he was questioned, whether he had not been asleep, and was dreaming; he replied, "No, I was not

asleep; it was no dream; for I saw the man come round the bed, and kneel down by me." His friends believe that he had not been asleep, but was perfectly awake, and his mind in a sound state.* Three weeks before he died, he went to a neighbour's house, and composedly said to the woman, "Well, Mary, I am come to see you once more; but I suppose it is the last time I shall ever come to see you again." After a little conversation with the woman, he returned home; and seemed to be greatly pleased that he had been enabled her farewell. And this he did very affectionately, by repeating "good bye, good bye; I shall never come to see you again." Once when he was being removed a little upon the bed, he said, "A few more days and nights, and all this will be over." A short time only before his death, he said, "My breath is so bad, and I am so weak, that I cannot pray audibly as I used to do; but I hope the Lord will hear and answer my prayers, the same as if I were to pray aloud." His happy soul soon after was called away from his earthly friends to his blessed Redeemer, who laid down his own life for him, and for all who faithfully pursue the paths of virtue and holiness, through his merits and intercession. William Green died on the 7th of September, 1808, in the ninth year of his age. May my last end be like his.

Happy the child, whose youngest years
Receive instruction well;
Who hates the sinner's path, and fears
The road that leads to hell.

Let the sweet work of prayer and praise
Employ my earliest breath;
Then I am prepared for longer days,
Or fit for early death.

Watts.

* We will not wound the feelings of friends by suppressing this statement. The reality of such visitations we neither take upon us to affirm or deny; but may be permitted to form our own judgment on the subject, and leave our readers to do the same.

The Influence of the Bible.

(From the 13th Report of the London Society for the Improvement and Encouragement of Female Servants.)

OBSERVATION, when candidly made, will clearly prove, that she is the most good and useful servant (other things equal) whose character is the most nearly formed on the doctrines and rule of the Holy Scriptures; and many that unhappily are prejudiced against religion and its ordinances, know how to appreciate the strict honesty and consistency of character, which they find in a *religious* domestic.

All the appropriate effects of the Holy Scriptures is praiseworthy, and of good report. The Bible, when religiously read, read that it may be profitable, disposes people to be content in their station, and to do their duty in that state of life into which it has pleased God to call them, — to be respectful to superiors, and obedient to all lawful commands, — to be true and just in all their dealings, — to avoid pilfering of every sort, — to abhor lying lips and a deceitful tongue, — to act from a sense that the eye of God is always upon them, and as if their employers were always watching their conduct, — to be faithful and careful in the management of every thing committed to their care; — to, as it is the servants of God, and do his will from the heart; and, through the merits of the Saviour, to look for eternal blessedness, as to the soul, in a world where all will be holy and happy, and where the distinction of classes in society, so necessary for the good of society in this world, will in that be unnecessary and unknown. The Bible, we know, forbids all finery in dress, — all intemperance, — all going into the ways of temptation, — all associations with those who would incline to evil, — who would flatter the servant's vanity, and lead her into a life of misery. It is a complete guide to what is necessary to our faith and salvation; and also to what ought to be done, and what ought to be avoided; and the infallible judge and decider to every conscience acting up to its direction; and it will lead us safely, though surrounded by most dangers, to the joys of a better world.

Christian Usefulness.

(From Jay's Lectures, just published.)

The opportunities and influences of individuals will be very unequal; but all should seek to obtain the commendation conferred on Mary in the gospel, "She hath done what she could." Yet it is not always by direct effort that you will best succeed; a word fitly spoken is valuable; but, in general, it is better to *see* your religion than to *hear* it; it is better to hold forth the word of truth in your lives rather than in your language, and by your tempers rather than by your tongues; the relations in which some pious characters are found peculiarly require the observation of this distinction. Such, for instance, are professing servants. *Their* province of usefulness is not by teaching, and exhorting, and reproving. One of these was recently speaking to the preacher of her master and mistress, and complained, "Nothing I say to them seems to do them any good." To whom, knowing the *class* of the individual, he replied, "What *you* say to them! but this is not the way in which *you* are to expect to do them good; but by early rising, by neatness, and order, and diligence; by not answering again; by not purloining, but shewing all good fidelity;—it is thus that you are to adorn the doctrine of God your Saviour in all things."

A Hint from an Invalid.

"If you do not think it improper, I wish you would drop a hint in your Magazine, for servants to accustom themselves to tread lightly, and go about without noise, especially up and down stairs. I should think it a habit easily acquired; and then, in case of illness in the family, they would not have the trouble of thinking of it; or the pain of knowing that by forgetting it they have disturbed the sufferer; or the vexation of being blamed for having done so." This affecting hint, from a patient sufferer, who, after many months of lingering disease, has been sixteen weeks confined to a be-

severe anguish, will not, it is hoped, pass unobserved by our readers—many of whom, perhaps, from mere thoughtlessness and buoyancy of spirits, have acquired a contrary habit to that recommended; they run up and down stairs with as much noise as a cart-horse—let fall brooms and brushes—set down the bucket with a noise that echoes through the house; suffer the doors to bang—run the tray against the balusters or the door-post, and jar the things together. All these practices are very destructive; and where they are suffered, furniture, and especially earthenware, are often found split or cracked, yet nobody can account for it:—but what is of far more consequence still, in time of sickness, the nerves of the poor trembling sufferer are often shattered and irritated by some momentary noise, in such a manner, that hours pass away without restoring them to tranquillity—or sleep is broken which had long been suspended, and which is not easily regained. A light and quiet manner of moving about is quite consistent with quickness, and always promotes the comfort of a family, and enhances the value of a servant. It gives her present employers an idea that she has been well brought up, or else has been placed in superior families, and has improved her habits and manners by what she has there seen and heard. On the other hand, a clumsy, noisy, vulgar, manner, marks a rude uninstructed person, who has had no opportunity of observing the manners of genteel society, or has not had good sense enough to improve herself by them.

Anecdote.

(From the Second Report of the Ladies' Bible Association, in Paris.)

A POOR woman, the mother of four children, having no other means of subsistence than the scanty earnings of her husband, who is a wood-cutter, endeavoured to impose upon the credulity of the poor villagers, by telling their fortunes for a few pence. A lady, residing near, called upon her, and having alleviated the most pressing wants of her poor family, inquired if she had

a Bible: "No," she replied, "but I should like to have one." As she had no means of contributing anything towards the purchase of one, the lady engaged to lend her a copy, on condition of her reading a portion of it every evening to her family; recommending to her particular attention various passages condemning her past conduct, and on which she begged her to meditate, with an earnest prayer to the Lord for his *enlightening grace*. At the end of three weeks, the lady received a letter, through the husband of the fortune-teller, which he himself brought to her house, in the hope of having a personal interview with her. It contained the strongest expressions of gratitude for the benefit which she had already derived from reading the Bible, and which she declared to be more precious to her than silver and gold. After perusing the letter, the lady called the husband in, and gathered from his conversation the most undeniable proof of the power of the word of life upon the human heart. "Sometimes," said the poor wood-cutter, "I am at a loss to know how I shall provide bread on the morrow for my children. Nevertheless, I am not discouraged: I even feel occasionally as happy as a king, when reading the Psalms and the Prophets: they seem to be addressed pointedly to myself. And whence is this, if it be not from the Spirit of God? I feel that in my heart which makes my eyes run over with tears; I weep, but do not imagine it is from sorrow or regret. Oh no; it is from a different cause: but what it is, I am utterly unable to explain." The poor man, convinced by a constant perusal of the Sacred Scriptures, of the disgraceful conduct of his wife, had endeavoured to dissuade her from following it; nor was he unsuccessful:—the fortune-teller has not only renounced her former profession, but seeks to do all the good in her power to her poor neighbours who are unable to read, by explaining the Bible as well as she can to them. She is moreover become an active member of a Bible Association. This and similar instances ought to encourage us, in the face of every obstacle, in the dissemination of that Divine Book, which, besides furnishing the true basis of all moral improvement, contains a balm for every wound that can pierce the heart of man.

America.

In the city of New York lived an old lady who was visited by a committee of a Female Bible Association. They found her in possession of a Bible, and a case full of volumes of divinity. They observed to her that probably she had experienced the benefit of these advantages, and inquired if her servants were supplied with Bibles also: "They are catholics," she replied, "and do not wish to look into a Bible, and could not be persuaded to enter a Protestant Church; of course it would be of no use to ask them to subscribe for any."

While the visitors continued there, a young female servant came into the room, and was immediately addressed on the subject; but they received no encouragement to proceed. They gave her some Tracts, however, and said, "If you like them, and will return them to us when read, you shall have others lent to you;" and mentioned a time when she might call and receive more. At the very day appointed, she came with tears in her eyes, and said that she had counted the hours until the time arrived for her to obtain more Tracts, as she could not *sleep* for several nights after she had read them. She brought the money to purchase a number, and observed, that she could well afford a shilling a week in payment for such beautiful books,—although she had previously told the visitors, that it was impossible for her to spare a *cent* for a Bible, as she had a poor mother to assist. From that time she regularly attended a Protestant Church in the neighbourhood, was constant at all the prayer-meetings, was received as a Member in about six months, and has given good evidence of a permanent change of heart, for more than three years.

A Word spoke in Season.

From Children's Friend, June, 1826.

An aged Dutch Burgomaster, on his way to Germany, stopped at an inn on the borders of that country

and Holland. He observed that the servant girl, who laid the cloth and made ready the supper, did her work in a neat thrifty manner, and praised her for it, and said, "he trusted, that while she shewed herself so careful to do her duty well in her station of life, she was no less careful about her soul." The girl, who was very ignorant, asked what he meant? After talking to her for some time, and finding that she lived without prayer, he told her that if, when he again passed through the place, she could assure him that she had every night and morning knelt down and said a short prayer, he would give her a ten-guilder piece, (a gold coin worth sixteen shillings and eightpence.) After some pause, the girl agreed, and asked what the prayer was. The Burgomaster told her, "*Lord Jesus, convert my soul!*"

About six months after, the old gentleman returned. He went to the same inn. Another servant laid the cloth for supper; and he asked in vain for the former. He then asked the landlord, who told him that five months back, the girl he mentioned had been seized *with such a praying fit*, that he found she would no longer do for his service; and that she was then living with a private family near.

In the morning, the old gentleman went and found her. He said he was come to fulfil his promise; but the girl refused his offered money, saying, "that she had found a reward much richer than any sum of gold."

The Bible valued at Nurenberg.

From Dr. Pinkerton.

On receiving a Bible, a poor peasant clasped it to his breast and exclaimed, "My grandfather never possessed a Bible, my father never possessed a Bible, and I until this day never had a Bible: O, how happy I am now to possess this blessed book!"

At Baba Eski, writes Mr. Barker from Constantinople, I gave a Greek New Testament to a servant of

the Han, whom I found the next morning at three o'clock busily employed in reading it, at a time his services were not required,—a good example.

Cure for a terrible disorder of the Mouth, commonly called Scandal.

TAKE of *good nature*, one ounce; of an herb commonly called by the Indians, "mind your own business," one ounce; mix this with a little "charity for others," and two or three sprigs of "keep your tongue between your teeth;" simmer them together in a vessel called *circumspection*, for a short time, and it will be fit for use.—*Application:*—The symptoms are a violent itching in the tongue and roof of the mouth, which invariably takes place when you are with a kind of animals called gossips. When you feel a turn of it coming on, take a tea-spoonful of the above, hold it in your mouth, which you will keep closely shut until you get home, and you will find a complete cure.—Should you apprehend a relapse, keep a phial full about you, and on feeling the slightest symptoms repeat the dose.—*Morning Post.*

The Good Daughter's Gift.

IN yon low vale, amidst the embowering shade,
A clay-built cottage rears its modest head;
Its casement lights, low thatch, and wicket-gate,
Speak humble poverty its owner's state;
Yet many a symptom meets the observant eye,
And marks the abode of thrift and industry.
The well-trained woodbine, rose, and jessamine,
Climb the low porch, and round the casement twine:
And flowers of various hues and odours thrive
To feed the busy people of the hive;
Beyond, in order and succession due,
Potatoes, cabbage, carrots, rise to view,
With trees among, whose loaded branches bent
With autumn produce pay the yearly rent.

Nor less the housewife's care is seen within;
The garnish'd shelves—the dresser neat and clean—
The curd-white boards—the sand-besprinkled floor—
Th' inviting straw-wisp-mat at either door—
The clean swept hearth, (though small the fire be found)
The healthy, cleanly group assembled round,
In homely garb, yet patch'd with decent care—
The table neatly spread, though scant the fare.
Yet something nameless tells that *every* thought
Is not for earth; and heaven not *quite* forgot.
No scholars they,—yet *one* bless'd Book is there,
Their daily guide in duty's humble sphere;
'Midst all the ills of time their steady prop,
And for eternity—their blissful hope.
Betimes each parent strove with simple skill,
On their young race its sacred truths t' instil,
To win the willing heart for wisdom's way,
And rule the obedient life by duty's sway;
And heaven has smil'd on their paternal cares,
Their efforts bless'd, and heard their fervent prayers.
Their children now with grateful love requite,
For every toilsome day and weary night;
And bless the kind instructions early given,
To guard from snares of vice, and train for heaven.
Far distant, some, from the paternal cot,
Gone forth to seek in the wide world their lot;
While some at home remain, content to share
The humble labours and provisions there;
These, daily wake their parents' grateful joy—
Those, many an anxious thought and prayer employ.
But, Oh! when tidings of an absent child
Declare parental wishes all fulfill'd—
That Providence is still her watchful guide,
Her health preserv'd, her moderate wants supplied—
Her parents' maxims cherish'd still and dear,
Their God still sought, and serv'd with reverent fear—
Employers too, *consistent worth* commend,
And pleas'd bestow the meed with liberal hand;
For prudence, diligence, fidelity,
And meekness, well accord with piety.
What grateful joys each parent's heart expand!
What gladness thrills through all the social band!

Nor yet alone these welcome tidings come;
Still mindful of the wants of those at home,
The duteous girl has earned, and saved with care,
That honoured friends her little wealth might share;
And now well-pleas'd, her grateful love imparts
A filial gift to cheer their aged hearts;
Behold the cottage, with her presents strew'd,
The worsted hose—the waistcoat warm and good—
And separate rolls some useful gift contain,
For "Father," "Mother," "Susan," "Richard," "Jane."
Exulting loud the younger girl and boy,
In noisy strains express their eager joy—
"And look, dear mother—see this nice warm shawl!
And money too!—and something for us all!"
But not the gifts engross the parents' cares—
Concern'd to know how their lov'd daughter fares;
Studious the father cons the precious line,
And Susan peeps, *her* skilful aid to join;
For she, at school, has learnt to read and spell,
And e'en hand-writing can interpret well!
While gladsome smiles the father's pleasures speak,
A silent tear strays down the mother's cheek;
Her swelling heart o'erchargʼd with glad surprise—
"May heaven reward my generous child!" she cries;
"Yes, heaven will bless—for 'tis a faithful word,
Children, your parents honour in the Lord;
He will your duteous love accept and own,
And all your lives with His rich favour crown.
Oh, could we clasp her to our grateful hearts!
Oh, could she see the pleasure she imparts!
But she can feel a joy as much refin'd,
The sweet approval of a peaceful mind!"
And, Reader, you, on whom kind heaven bestows
Like competence—whose daily cup o'erflows,
Think while you live in plenty day by day,
Have you no debt of gratitude to pay?
Think what you owe to those whose tender cares
Supplied the comforts of your infant years,
While pleas'd *this* scene of home-born bliss you view—
Think—have you made *your* parents happy too?

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